The Outlook

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CONTENTS

THE WEEK:

Mr. Chamberlain's Proposals 389
Peonage in the South 391
"A Negro's View of the Race Problem". 391
Industrial War and Peace 392
Ohio Politics 393
President Roosevelt's Journey 393
Non-Partisan Voting 394
The Lake Mohonk Arbitration Conference. 395
Ritualists in Council 396
Congregational Home Missionary Conference 396
College Events 398
Floods, Fires, and Drought 398
The Famine in China 399

EDITORIALS:

Negro Suffrage in the South 399
Mr. Chamberlain's Plan 403
A Text from Luther 403
The Spectator 404

CONTRIBUTED ARTICLES:

Forced Labor in West Virginia 407
By Gino C. Speranza
The Efficiency of Unions 410
From an Employer's Standpoint
The Forest.—Chapter XIII. The Hills 415
By Stewart Edward White
The New American Navy: The Coming of Cervera's Fleet 419
By Ex-Secretary John D. Long
Every Day 425
By Roy Rolfe Gilson

BOOKS AND AUTHORS:

Felix Adler's Moral Faith 427
Books of the Week 428
CORRESPONDENCE 433

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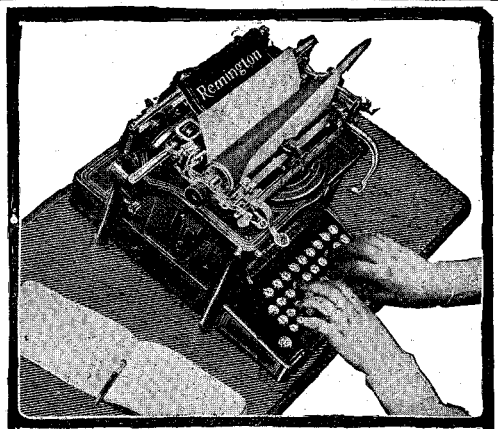

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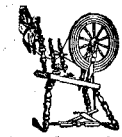

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The Outlook

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Mr. Chamberlain's Proposals

The bold reversal of English policy recently proposed by Mr. Joseph Chamberlain, British Colonial Secretary, has done more than merely to stimulate heated discussion in England between Free Traders—the majority—and the many so-called Fair Traders; or between Free Traders and the few declared Protectionists. Mr. Chamberlain's definition of his policy is puzzling. He adopts Cobden's definition of free trade, "to bring about a free interchange of commodities at their natural prices," and assures the country that he is proposing precisely that in endeavoring to put a protective preferential tax on the foodstuffs consumed by Englishmen, so that the colonies might receive the benefit. By this means, he declares, the colonies would become genuinely attached to the mother country. On the other hand, if such consolidation is not insured, Mr. Chamberlain warns his hearers that the British Empire may disintegrate. He does all this with such clever political eloquence as to induce many at home and abroad to believe that the colonies will reciprocate in time if only they are afforded some system of preferential fiscal treatment. Mr. Chamberlain still calls himself a free-trader, because, as he says,

> Mr. Cobden did not hesitate to make a treaty of preference and reciprocity with France, and Mr. Bright did not hesitate to approve his action. I cannot believe, if they had been present among us now, and knew what this new situation was, that they would have hesitated to make a treaty of preference and reciprocity with our own children. Well, you see the point. You want an empire. Do you think it better to cultivate the trade with your own people, or to let that go in order that you may keep the trade of those who, rightly enough, are your competitors and rivals?

Mr. Chamberlain was quickly corrected as to his illustration by Mr. Leonard Courtney, who showed that in the French treaty no preference was given to French goods as such and no certificates of French origin demanded. Lord Rosebery's rejoinder was also noteworthy. As a militant Imperialist, he declared that, first of all, there was the burden of Imperial defense, borne wholly and cheerfully by the mother country, but, "even if additional defense were to be obtained from the colonies, would any system of reciprocal tariffs really bind the mother country more closely to them than at present?" Lord Rosebery admitted that free trade did not benefit all branches of industry, least of all the landed interest; but he concluded:

> If we quarreled with, or separated materially from, the customers who gave us at least two-thirds and possibly three-quarters of our trade, to oblige a customer who gave us a quarter or a third, we should not be doing a wise thing in our own interests or even in that of our colonial customer.

❀

The Liberal Opportunity

More strenuous still, as might be expected, was the objection from that veteran radical Liberal statesman, Sir William Harcourt. He spoke of his own recollections of "the miserable conditions of agricultural laborers and industrial artisans when food was taxed and every manufacturer protected." He declared that—

> The pretense of colonial preferences is only a shallow mask to cover the restoration of the whole doctrine of protection, and thus to reinstate the injustice of a system by which the burden of indirect taxation was imposed upon the mass of the people to relieve the wealthier classes from their due contribution to the expenditure of the State. . . . The system of colonial preferences, far from uniting the Empire, will be a fruitful cause of dispute between the United Kingdom and the self-governing colonies as to the equivalents which each is to receive, and their relative demands will be impossible to reconcile in practice. They will deprive the United Kingdom of

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that absolute freedom in dealing with its own finance according to the needs of our people at home, which is more than ever indispensable in the crushing weight of the present inordinate expenditure.

It was to be expected that the Liberals would make capital out of the opportunity which Mr. Chamberlain has given to them. Whether they can come together on a platform of opposition to the present Government's fiscal, military, and educational policy, however, is quite another question. If they do, they may be in a considerable degree aided by the strong opposition in Liberal-Unionist and in Conservative circles which Mr. Chamberlain's proposition has excited. The London's "Spectator," while heartily admiring the great services which Mr. Chamberlain has already rendered to his country, emphatically opposes the preferential system, not only from a free-trade but from an Imperialist standpoint. It says:

If free trade is a counsel of economic perfection, the Imperial union is, in our view, vital to the race. . . . We hold that protection in any form and under any alias is always economic waste, and that free trade always represents the conservation of economic and material energy. . . . If we thought the Empire would really benefit, we would cheerfully endure the economic waste and injury involved in Mr. Chamberlain's scheme.

The opposing forces among the Conservatives seem now united, and it is hinted that their action may precipitate marked political changes. This storm of opposition in England is a reasonable one. Not only would Mr. Chamberlain's scheme induce the colonists to hope for that which cannot be satisfied without injuring Englishmen, but it might induce retaliatory tariffs from many countries and thus precipitate a general commercial disaster. In the words of Sir Henry Campbell-Bannerman, the Liberal leader, we do not rate loyalty to the British Empire so low as to believe such bonds necessary to maintain it.

❀

The Food Tax As offsetting this, Mr. Chamberlain indulges in the somewhat socialistic proposal: "The working class would pay three-quarters of the food tax, and we would be prepared to devote, not the three-quarters, but the whole, to social and domestic reforms—to old-age pensions, or to some corresponding objects of a national character." The prospect of an old-age pension to be won by protracted hunger or by paying high prices for food, so that distant colonial agriculturists might thereby be helped, had an immediate effect upon the fifteen hundred delegates of the co-operative societies of the United Kingdom at their annual meeting last week. They represent two millions of the best class of workers. With but three dissenting votes, they adopted a resolution vigorously protesting against any "tampering with the free-trade policy of this country by preferential tariffs." Not even in the colonies has the feeling been exultant, although, since the Canadians hope one day to provide the great granary for the mother country, more satisfaction has been expressed in Canada than elsewhere. In Australia, however, Sir William McMillan has already declared himself to be "absolutely opposed to a preferential tariff which would hamper the trading relations of Australia with foreign countries." The "South Australian Register" adds: "Preferential trade, with the added obligation of a special colonial contribution to Imperial defense, would work out badly for the producer, whose outlets would be restricted, while British manufacturers would enjoy a monopoly in the colonies." Referring to these and other criticisms, Mr. Chamberlain declares that he does not accept them as in any way conclusive; he adds, however, that unless he is warmly supported by the colonies he may feel justified in abandoning the struggle. Mr. Chamberlain already sees that in the colonies he may have a far from united support, while at home there is the weight of the opposition from political leaders irrespective of party, and of the trades-union leaders. He has now published a letter in which he says:

I do not attach excessive importance to the opinions of trades-union leaders, because they are, almost without exception, strong Radical partisans; . . . for instance, I may mention that in Birmingham the members of the Trades Council, almost to a man, opposed me politically, notwithstanding which my majority at the last election in a purely working-class district was 4,500. . . . Even if the price of food is raised, the rate of wages will certainly rise in greater proportion. This has been the case both in the United States and Germany. In America the available balance left to the worker after he has paid for necessaries is much larger than here. These are

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facts we must bring to the notice of workingmen generally. There is another side of the question which requires discussion. At present we enter into negotiations with foreign countries empty-handed. If we were able to bargain on equal terms, I believe the duties now imposed on our products would be generally reduced. There would be competition among foreign nations for our markets, which would bring us nearer to real free trade than we have ever been.

❀

Peonage in the South

The Federal Grand Jury at Montgomery, Alabama, last week handed up twenty-two more indictments for the crime of holding negroes in peonage. This appears to make a total of thirty-five such indictments at this term of the court. Five of the reported indictments have been against Robert N. Franklin, the kidnapping constable whose crimes were reported in last week's issue, and one is against J. W. Pace, the manager of the convict camp to whom Franklin took his friendless victims. The Montgomery "Advertiser" of May 31 contains the report of an interview with Pace, which gives the buyer's side of the infamous transaction described last week. In substance the report is as follows:

> Without any hesitation Pace said that he had bought the negro from Constable Franklin, paying $70 for him. The negro [unable to read] had signed a contract to work for him for sixteen months. Pace did not know what justice of the peace had tried the negro and did not ask. . . . Asked if he did not think sixteen months a severe sentence from a justice's court, Pace said he did not ask about it. He denied that a large number of negroes had been bought by him. He said that he had bought about five from Coosa County constables during the past year. He had received two from the City Marshal of Goodwater, Coosa County, and had paid $70 each for them. Pace said the laborers he secured from constables were not desirable and in each instance he thought he was accommodating the negroes. He said he frequently lost money by negroes escaping, and declared that he had not treated them brutally.

Of course such a defense merely verifies the worst features of the charge. The planter's claim that he had paid the seventy dollars each for the negroes with the thought that he was accommodating them is simply preposterous, and the claim that he did not treat brutally the negroes guarded with bloodhounds in his convict camps is merely further evidence of his own insensibility to his victims' wrongs. So far as Pace and the Coosa County constables and marshal are concerned, the peonage system carried on was an inhuman form of slave catching and slaveholding. It is not, however, just to herald these crimes as a restoration of slavery in Alabama. Under slavery all negroes, without any alleged offense, were compelled to work without wages for life, with the approval of Church and State. Under the peonage system disclosed, a few negroes, for alleged offenses, are compelled to work without wages for definite terms, by men regarded as criminals by nearly all elements of Southern society. It is true, as the Montgomery "Advertiser" admits, that "such a system as seems to be practiced . . . can only be possible through the indifference or fear of a considerable part of the white men in the community." But the condemnation which the crime receives from such papers as the "Advertiser," and the prosecution to which it is being subjected by the Southern Judge who presides in the Federal Court in Montgomery, are evidence of the vast advance since slavery times.——The peonage to which negroes have been reduced in the convict camps of Alabama is only a little more revolting than the peonage to which Italians have been reduced in the labor camps of West Virginia, described by Mr. Speranza in this issue of The Outlook. It is a condition to which the friendless poor of any race may be brought in the absence of a vigilant and humane public sentiment.

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"A Negro's View of the Race Problem"

In the "Congregationalist" of May 30 there appeared an article by the Rev. T. Nelson Baker, of Pittsfield, Massachusetts, entitled "A Negro's View of the Race Problem." Of the author we know only that he is the pastor of a small church in that Massachusetts city; he therefore may be supposed to be speaking as a Northern rather than as a Southern negro; but what he says comes with somewhat stronger force for that reason, inasmuch as he defends certain conditions which exist at the South and do not exist at the North. He denies, first, that separate schools for the whites and blacks are a wrong against the negro; and asserts, on the contrary, that they did not originate

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in malice toward the negro, but in genuine interest for the good of both races; that they have resulted in giving to the negro children a wholesome school environment rather than the abnormal one which would have existed in mixed schools where the presence of white children would have kept fresh in the minds of the colored children their feeling of inferiority; and that they have made possible the existence of colored teachers who are becoming respected by members of their own race, whereas in mixed schools there would have been no colored teachers and therefore no such impulse as they supply for racial self-respect. The author adds that he hopes to see more rather than less separation. In this he is but saying what many intelligent negroes have said less publicly, that separation between the races, in street-cars for instance, is a mode of protection for the colored people. He denies, in the second place, that disfranchisement of the negro as embodied in recent Southern constitutions is a wrong against the negro; he declares it is rather a wrong against the white man, and believes that the raising of the standard of citizenship which is involved in the movement should be welcomed. In the third place, he denies strongly and with evident feeling that the supposed advantage of the existence of white blood in the veins of colored people is any compensation for the disgrace brought upon the women of their race. He agrees with Mr. Alfred H. Stone, who has written on the subject in the "Atlantic Monthly," that it is the mulatto, with his dual racial nature, who occasions the most difficult elements in the race problem. In closing, he expresses his approval of the conditions in the South, which, by keeping the negro race separate from the white, give to it a social unity, and "make it impossible for the educated negro to separate himself from the uneducated," by whom he is needed, and for whose uplifting he has been destined. Such an article as this shows that differences of opinion on questions involved in the race problem are not identical with differences of race, and that friends of the negro may disagree on such matters as negro suffrage, separate schools, and negro education, without altering in the least their earnest desire and effort for his welfare.

Industrial War and Peace

Last week the country was alarmed by the threat of a renewal of the anthracite coal miners' strike. The men selected to represent the operators on the board of conciliation refused to confer with the district presidents selected to represent the miners, on the ground that they had merely been appointed by the miners' organization instead of being elected by the whole body of miners, non-union as well as union. Inasmuch as the board of conciliation to settle new disputes was one of the most essential features of the Strike Commission's award, and inasmuch as several questions for settlement had already arisen, a breakdown in the formation of this board seemed to involve the collapse of the whole great plan. The public almost angrily demanded to know which party was in the wrong, and when, on reference to the Commissioners' report, it was found that nothing was said about the "election" of the labor members of the board of conciliation, but that, on the contrary, distinct provision was made for their appointment by the miners' organization, the fact was recognized that the operators had indefensibly put themselves in the wrong. However wise it might have been for the Commission to have provided that the miners' representatives should be elected by all the miners, they clearly had not done so, and even so persistent an opponent of the unions as the New York "Sun" had to admit that in this instance the union was merely standing upon its rights. Fortunately, the correspondence between the operators and the union had not been conducted in a belligerent vein, and the way was easily opened for the operators to abandon their untenable position. In the iron trade a substantial peace victory was achieved in the speedy agreement reached between the organizations of the employers and employed fixing wages, hours, and other conditions until June 1 of next year. In the cotton trade the Lowell mills were able to effect a partial resumption of work without concessions to the mill workers' unions. The extraordinarily high price of raw cotton, as explained in Mr. Kennan's recent article in The Outlook, combined with the relatively small advance in the price of manufactured cottons, had plainly reduced the margin of profit to the mills, and

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most of the workmen concluded that the demanded advance could not be obtained. In the woolen trade the fifty or more thousand operatives on strike for a fifty-five-hour week made an offer to Mayor Weaver, of Philadelphia—which is the center of the strike district—to accept arbitration. The Mayor congratulated the strikers upon the good order they had preserved, and expressed his readiness to aid them. In the building trades the one hundred and ten thousand men who have been idle in New York for over a month showed their restiveness last week, and the central labor organizations tried ineffectively to force a settlement upon the recently organized building material drivers' union, chiefly responsible for the conflict. The employers' organization, on its side, proposed a plan for the future arbitration of all disputes in the building trades. In most respects the plan was admirable, but, as Mr. Emerson McMillan, the Chairman of the Conciliation Committee of the New York Civic Federation, pointed out, it contained the vital defect of providing that the business agents or walking delegates of the unions could not act as arbitrators. Said Mr. McMillan: "The Board of Governors of the Building Trades Employers' Association is a board of delegates or business agents. How can it refuse to recognize a board of workingmen of the same kind?" Upon this very ground the unions seem disposed to reject the employers' plan, though confessedly anxious for peace. In Chicago one of the unions last week refused to accord the employers' organization the rights it claimed for itself. The hotel waiters ordered sudden and exasperating strikes at certain selected hotels to demonstrate their power, and refused to deal with the employers' organization. This attitude brought down upon them the condemnation of all classes, including their own. Equal rights is plainly the only basis for friendly relations.

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Ohio Politics All was harmony in the Ohio Republican Convention last week. Senator Hanna had previously acceded to Senator Foraker's demand that President Roosevelt be indorsed as the party's candidate in 1904, and, having made this concession, he was able to guide the Convention as he wished. His speech containing the watchword "hands off" as the expression of the party's attitude toward tariff revision was received as the "keynote" of the Convention. His candidate, Mr. Myron Herrick, a Cleveland banker of fine reputation, was nominated for Governor, and the platform was acceptable to him, even in the detail of damning with faint praise the "possible" benefits of reciprocity. On National issues the only declaration of importance was a vigorous demand for the enforcement of the Fourteenth Amendment to the Federal Constitution, requiring the reduction of the representation of States which abridge the suffrage. On State issues the platform declared in favor of pending constitutional amendments giving the Governor of the State a veto power and removing the present provision making the stockholders in Ohio corporations liable to assessment for the debts thereof up to the par value of their stock. In the Democratic ranks there is less harmony, but Mayor Johnson is establishing a leadership more commanding than that of Senator Hanna. His most recent exploit has been his fulfillment of his promise to drive out of public life every one of the Democratic legislators who voted in support of the fifty-year franchise for Cincinnati street railroads, in disregard of the municipal ownership and referendum planks in the party platform. Six of the eight Democratic legislators who had voted for the Cincinnati monopoly did not attempt to secure renomination, and the other two were defeated; Mayor Johnson made a three days' campaign in the one county where the pro-monopoly legislator seemed likely to be returned. By this aggressive course Mayor Johnson has placed himself in entire accord with Mr. Bryan's position that the Democratic party can gain nothing by compromise, but has only to stand true to its anti-monopoly declarations in order to win the support of Republicans in sympathy therewith, and secure a real victory when economic conditions no longer counsel the people to "let well enough alone."

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President Roosevelt's Journey The journey through the West just completed by President Roosevelt without the slightest misadventure or accident was in many respects

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remarkable. The President's party traveled in all more than fourteen thousand miles on railroads—not to speak of several hundreds of miles traversed by stages, carriages, or on horseback. The party passed through at least twenty-four States, and was absent from Washington, we believe, sixty-five days. During this period the newspapers report that President Roosevelt made not fewer than two hundred and sixty-five speeches. The welcome accorded Mr. Roosevelt was universally cordial and enthusiastic, and it is a noteworthy fact that in many places Democratic officials and citizens seemed to vie with Republicans in respect and regard. In this journey the President has followed the example set by President McKinley, and one which we hope to see followed by other Presidents, and on a smaller scale by Governors of States. The political peril of a four years' continuous residence in Washington is very considerable. He who lives always in the District of Columbia tends, in the first place, to become provincial; further, getting his contact with the country chiefly through the official class, he misreads and misinterprets public sentiment. Washington has a distinct atmosphere—not agricultural, nor industrial, nor commercial, nor academic, but political. Its society, its thought-currents, its life, are created by officialdom. It is of the first value to the country that the President should at times get out of this atmosphere and into direct contact with representatives of the agricultural, industrial, commercial, and academic thought of the country; that he should learn at first hand how farmers and manufacturers, workingmen and merchants, and the various classes of professional men are thinking on National problems; and that they should also meet the President and make their own direct personal measure of the man, from seeing and hearing him. And the same advantage would be derived in a lesser measure from similar journeys by Governors through their respective States. An analogue to this Presidential journey, but on a larger scale, is furnished by the modern method of interchanging international visits by European sovereigns. In each case the same result is obtained; the public official is enabled to see through his own eyes, not those of another; and the people are able to see through their own eyes, not through those of the newspaper press.

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Non-Partisan Voting vs. Non-Partisan Nominations

One of the most significant features of the recent mayoralty campaign in Chicago was that the reform element in both parties demanded a return to party nominations of candidates for the judiciary. The reason for this demand was the conviction born of experience that the custom of presenting a "non-partisan" ticket agreed upon by both parties gave to the party machines the arbitrary power to appoint their own creatures to the bench without giving the voters the opportunity to reject. To some extent both party machines were likely to be influenced by the same outside financial interests in making these appointments, and to some extent both machines were likely to agree together to divide the nominations among their respective thick-and-thin supporters. In this way, as has often happened before, bi-partisan nominations may result in the very opposite of non-partisan nominees. For these and perhaps other reasons, it was determined that this year each party should put in the field a full judicial ticket and permit the voters to choose. The Republican ticket, largely because of the renomination of Judge Haney, incurred the odium of having been named by "Boss" Lorimer, while the Democratic ticket commanded unusual support among the members of the Chicago bar, regardless of party affiliations. As the Republican party has usually been the stronger in Chicago for the past ten years, the Republican organization hoped to the end that its ticket would be successful; but when the judicial elections were held on Monday of last week, it proved that the voters were singularly little influenced by party affiliations. Of the fourteen circuit court judges chosen the Democrats secured twelve and the Republicans two—the nominally Democratic vote ranging from approximately 102,000 for Judges Dunne and Tuley to only 62,000 for one of the defeated candidates, and the Republican vote ranging from 78,000 for Judge Tuthill down to 53,000 for the nominee most unsatisfactory to the voters. In short, it was a day of

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non-partisan voting—a thing vastly preferable to non-partisan nominating.

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The Lake Mohonk Arbitration Conference

The development of an appreciation of expert service, which has helped on civil service reform, and which shows itself in the business and commercial world in the arbitration clauses affixed to all important contracts (because in case of difference of opinion recourse to experts is better than recourse to courts ignorant of details), has made possible the application of this principle to national and international interests. It is not strange, therefore, that men who have been applying this method of administering business should claim that it is not the Lake Mohonk Conference which is compelling international arbitration, but it is the spirit of arbitration which is in the air that has made the Lake Mohonk Arbitration Conference possible. Whichever way it comes about, it is a matter for congratulation that literally hundreds of the leading men of the country—lawyers, judges, lawmakers, divines, teachers, and business experts of all kinds—should meet for three busy days and nights to plan how they may stand shoulder to shoulder to press this great reform along, under the genial generalship of the host of the occasion, Mr. Albert K. Smiley, the apostle of peace. The clergy were summoned to preach the doctrine of arbitration to their people; the college presidents, professors, and teachers to incorporate the subject more closely in the curriculum of the schools; the women to use their influence in the home that a spirit of peace might be inculcated. As in many countries women have held hundreds of peace meetings during the last few years in connection with the International Council of Women, they will gladly continue to lend their aid in this direction. The business men who took part in the discussion were as inspiring in their determination to forward the blessed outcome of peace and arbitration as any bishop could be. One admirable method already in operation by several business men in Boston, New York, and Philadelphia is the distribution of literature pertaining to the subject, either free or at cost price. In that way reports of peace and arbitration conferences, and of Emerson's and Channing's writings on war and kindred themes, are made accessible to the multitude.

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The Armed Allies of Arbitration

A significant note in the Conference was the frank recognition of the aid that has been given by the army and navy of the United States in bringing about such civilizing conditions as may eventually lead to the settlement of all international disagreements by peaceful methods. The work of the army in Porto Rico in matters of health, of education, and of civic reform was cited as an illustration of what is possible. Rear-Admiral Barker's brief address brought out so vividly the attitude of the navy toward peace that we reproduce it in full:

As the senior naval officer in this Conference, I have been asked to say a few words on the subject under consideration. For my part, I am not surprised at the rapid advance which arbitration has made during the last few years. Christianity has been preached for nineteen centuries, and it would be strange indeed if such results did not follow; for to me, a layman, it seems axiomatic that just in proportion as individuals and nations are guided by the principles of the Golden Rule war will disappear. But, sir, I would not stand here to-night if I did not know that many in this audience honestly believe that officers of the United States navy not only are opposed to arbitration, but that they desire war upon the least provocation, in order that they may be promoted thereby. Indeed, an Englishman on this very spot last night asserted it in so many words in regard to his own countrymen; and a few months ago I was told, by one who ought to know, that it was the prevailing opinion among the intelligent people of the United States that we (the officers of the navy) wanted the war with Spain. Why such an opinion should prevail I cannot imagine. I believe that there are no people in the United States to-day—and I do not except the Society of Friends or the educated clergy—who would so gladly welcome arbitration in settling disputes between nations as the officers of the United States navy.

And now tell me, What is there in the history of the navy from its very beginning until now to give you such a contemptible opinion of us? [Laughter.] Was Commodore Preble governed by unworthy motives when he taught the pirates of the Mediterranean to respect our flag, and rescued Christian captives from Moorish dungeons? Did Commodore Perry want war when, through courtesy and kindness and diplomacy, he introduced Japan to the civilized Western world [applause], and made Japan a friend of ours forever? [Applause.] Did Admiral Farragut, when with sad, breaking heart he left kindred and friends to fight

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for the preservation of the Union? Mr. Chairman, since we have been here we have heard a great deal said, and justly said, of the honest, straightforward, and brilliant diplomacy of the State Department in regard to affairs in China; but, sir, I have heard not one word said in commendation of Admiral Kempf, who commanded our ships in Chinese waters, and, without instructions from his Government, but on his own responsibility, resisted the appeals of all the other admirals of the foreign services, and declared that he would not fire on the Tapu forts and thus make war upon a nation with whom we were at peace! [Applause.] I tell you, sir, that the naval officers do not want war, but they do desire peace. But, as honestly as they desire peace, they know, at least they believe, that to maintain peace a strong navy is necessary. [Applause.]

In Madagascar, the French army has been helping on the agricultural life of the people. While army and navy must exist, if only for the policing of the nation, they may well turn their efforts toward making war impossible. If that may not be for the world at large, then it must be for the English-speaking part of it, and a determined effort is to be put forth to secure a treaty between Great Britain and the United States which shall keep the peace forever. The cases which have already been brought before the Hague Court of Arbitration, though of great value in showing what can be done, also prove to some minds that the creation of the Court is not enough without the passage of a treaty making resort to that high Court mandatory for the two great Anglo-Saxon peoples who stand in such close relations.

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Ritualists in Council

The semi-annual meeting of the Clerical Union for the Maintenance and Defense of Catholic Principles in the Episcopal Church, held at St. Ignatius Church in New York City last week, was picturesque, but its importance may easily be overestimated. The Union is composed of clergymen of the most advanced ritualistic faith and practice, who call themselves the Catholic party in the Church. The Union has branches throughout the country, the largest being in Boston, Milwaukee, and Cleveland. About one hundred clergymen attended. The meeting last week began with a celebration of the communion which it would be difficult to distinguish in any particular from a mass. The altar was covered with candles; the procession of the clergy included acolytes bearing candles; the usual eucharistic vestments had elaborate and striking additions; there was constant use of the sign of the cross, incensing of the altar and of the celebrant and of his assistants. When the prayer of consecration was said, additional candles were lighted, the altar was incensed, the bell sounded, and the wafer was held up for the adoration of the congregation. It is reported that the only difference between the service at St. Ignatius and the Roman Catholic mass was that English was used. The rector of the Russian Church of this city was present in the chancel, as was also a priest of the Russian Catholic Church, both expressing the hope and making the prophecy that the union of all Catholics is an event of the near future. The discussions of the session related largely to details of the ritual, and are not of interest or of significance. According to the reports presented, decided progress along the lines of action marked out by the Union were evident in New York, Philadelphia, and Boston. This ultra-ritualistic movement is not numerically strong as compared with the High Church and Broad Church wings of the Episcopal Church; but its principles are clearly defined, it has a definite policy, and it is led with skill, although not always with large ability. There is no doubt that many people, both here and in England, have gone into the movement as a reaction against the extreme materialism of the time, finding an elaborate symbolism a more adequate language for the expression of devotion; others, especially clergymen, are drawn to it by the natural love of ceremony and ritual, by the instinctive gravitation from the emphasis of religion on character to the emphasis of religion on form and authority; others still have been led to it by its exaltation of the priestly function and office. Five years ago the movement seemed to be gaining strength rapidly; it has relatively lost ground in the Episcopal Church since that time.

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The Congregational Home Missionary Society

The most significant feature of the seventy-seventh annual meeting of the Congregational Home Missionary Society, which was held at

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Providence, Rhode Island, last week, was the provision made for young people. Under the direction of Mr. Don O. Shelton, the new Associate Secretary, the sessions of Tuesday afternoon and evening were devoted to them. The practical education of the young people of the Congregational churches on the subject of Missions has lately been undertaken with special energy by secretaries of the leading Congregational Societies, and the movement has received a strong impetus from the attention which it received at Providence. There was an unusually large audience at all the sessions of this annual meeting, which were held in the old Beneficent Church at Providence, of which for fifteen years the Rev. A. H. Clapp, D.D., formerly Secretary and later Treasurer for many years of the Home Missionary Society, was the honored pastor. The annual sermon was preached by the President, the Rev. Newell Dwight Hillis, D.D., of Plymouth Church, Brooklyn, and was a strikingly eloquent presentation of what has already been achieved by the Home Missionary Society and the work which presses immediately upon it. In this address by Dr. Hillis, in another by the Rev. W. G. Puddefoot, and in two or three others of the addresses, the increasing interest felt in the negro problem at the South received special attention. Mr. Puddefoot pointed out that the Congregational churches have a deep responsibility resting upon them for co-operating in Christian work with the white people of the South, to the end that the principles of the Gospel in their relation to the race question may grow into the consciousness of the people.

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The Society's Finances and Officers

The annual business meeting of the Society occurred on Thursday morning, and was the first meeting to be held under the amended constitution, which makes the Society specifically representative of the churches. The report presented by Secretary Washington Choate was an encouraging review of the work of the year, and of the successive steps which have been taken by the Executive Committee of the Society in conformity with the recommendations made from time to time by the National Council. A further statement along the same line was made by Mr. Edwin H. Baker, the Chairman of the Executive Committee, in which it was pointed out that, of eight recommendations which had been made by the Council, seven had been already put into operation, and one had been, after the fullest conference with other interested societies, laid aside as for the present undesirable. The Treasurer reported that for the first time since 1893 the Society had closed the year free from debt and with a cash balance in the treasury. The receipts of the year were $317,669.83; the expenditures of the year for missionary labor and operating expenses were $304,167.04; the debt at the beginning of the year was $9,912.49, and the free balance at the close of the year was $3,590.30. The State Auxiliary Societies received and expended on their own fields during the year $265,567.43. Cyrus Northrup, LL.D., President of the University of Minnesota, was elected President for the ensuing year. The new names added to the list of Vice-Presidents were the Rev. W. A. Bartlett, of Chicago, President Dan F. Bradley, of Iowa College, and the Rev. Nehemiah Boynton, D.D., of Detroit; and six new members were elected to the Executive Committee. The Rev. T. O. Douglass, D.D., Secretary of the Iowa Home Missionary Society, presented a message from the churches of Des Moines, inviting the Society to hold its next annual meeting there, simultaneously with the meeting of the National Council in October of next year. Notwithstanding the fact that this date is four months later than the usual annual meeting, the advantage of bringing the two meetings together was so heartily appreciated by those present that the invitation was unanimously accepted, and the Executive Committee authorized to arrange for the meeting. It is hoped by very many that this may be the beginning of a united annual meeting for all the missionary societies of the Congregational churches, together with an annual session of the National Council.

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Other Anniversaries

The centennial year of the Rhode Island Home Missionary Society was commemorated at the same meeting, the Rev. T. Calvin

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McClelland, of Newport, giving the historical address. This brought out the fact that home missionary work had been carried on in Rhode Island for thirty years before the date of its formal organization. The semi-centennial year of the Congregational Church Building Society was likewise commemorated in an address by the Rev. Charles H. Richards, D.D., recently of Philadelphia, the new Secretary of the Society. Organized at first under the name of the "Congregational Union" to promote fellowship and practical fraternity, and then "permitted," against stout opposition, to raise money to aid needy churches in building, it had been the precursor of all such undertakings in this country. Three-fifths of all American Congregational churches, nearly half of the seventy-nine in Chicago, had been aided by it, some of whom, now grown strong, had in turn contributed to its work many times more than they had received—in one instance thirty-two-fold. Its business methods command the hearty approval of business men. At present it is aiding to build the average number of two churches and one parsonage every week. The importance of the work which such societies of various denominations are doing appears from Dr. Richards's statement that some seventeen million dollars' worth of church property has been secured through the aid rendered by this one Society.

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College Events The Commencement season has begun, and college events of interest are being reported from all parts of the country. On Thursday of last week the Commencement exercises at Bryn Mawr were made notable by the laying of the corner-stone of the new and magnificent library which is to cost nearly $250,000 and will take rank among the most commodious and impressive college libraries in the country. The day was beautiful, the exercises admirably arranged, and the address by the eminent scholar, Dr. Horace Howard Furness, full of quality and individuality. The corner-stone was laid by President Thomas; the Commencement address was delivered by Mr. Hamilton W. Mabie. On Friday the Hotchkiss School, at Lakeville, Connecticut, celebrated its tenth anniversary under unusually interesting circumstances. It is not often that a school makes such an extraordinary showing of intellectual and material progress in a decade as this well-established and thoroughly organized preparatory school. The report of the Head Master, Mr. Coy, made a notable showing of work done for so brief a period. The school is in a beautiful country, with noble scenery all about it, is handsomely and commodiously housed, and its students have made a marked impression by their all-around ability and character. They have been especially conspicuous at Yale, and the celebration had a distinct flavor of Yale association. Ex-President Dwight presided, and President Hadley made a characteristically clear and admirable speech. At Princeton on Sunday Dr. van Dyke preached a vigorous and inspiring Baccalaureate sermon; the Rev. Dr. George A. Gordon, of Boston, on the same day spoke to the graduating class at Columbia University in this city, presenting ideals of the Christian life as illustrated in the personality of Christ which were at once commanding and persuasive; Dr. Taylor preached to the graduating class at Wellesley. The inauguration of Dr. Finley as President of the College of the City of New York is announced for October 1st.

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Floods, Fires, and Drought Last week was truly remarkable for the diversity of devastation wrought by the elements in different sections of the country. In the Eastern States there closed with the grateful rains of last Sunday an almost unexampled period of drought—lasting in New York and New Jersey for fifty-two days, and interrupted only by one or two light and local showers. Fruit has been greatly injured, other crops retarded but happily not destroyed altogether; but the saddest outcome of the drought has been the sweeping forest fires, started usually through carelessness or thoughtlessness; in Maine, in the Adirondacks, and elsewhere, these fires have seized upon the dry underbrush, have gained tremendous volume and power, and have left many square miles of blackened stumps where once were beautiful and valuable forests. Life, too, has been lost in these forest fires, but not

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to as great an extent as might be feared. Strenuous efforts of bands of fire-fighters, aided at last by the rainfall, have saved great tracts that in the middle of the week seemed doomed. The suffering and loss in the South and West came from exactly opposite weather causes. Repeated storms and cloudbursts caused sudden swellings of the great rivers; the Kansas and Missouri Rivers, in particular, passed all former marks and records of floods, and so suddenly that there was distressing loss of life, the destruction of hundreds of homes, serious injury to the crops of the section involved, and strange shiftings of river boundaries. In East Topeka nearly a hundred lives were lost; in Kansas City (Kansas) there was some loss of life and much loss of property; even in St. Louis, as late as Sunday of this week, trains and street-cars were being abandoned, and near-by places on the river with a population of perhaps 20,000 were endangered or flooded. Levees have broken, submerging a large acreage of crops, but the expert opinion seems, as we write, to hold that the total loss is not heavy enough to affect seriously the general crop situation. The South also has had its own disastrous incidents. On Monday of last week the city of Gainesville and the vicinity were struck by a tornado; the Gainesville Cotton-Mills were in part demolished, and the number of persons, mostly operatives, who were killed was at first reported as a hundred; almost exactly a week later mill villages in Spartanburg, South Carolina, were swept by flood; scores of men, women, and children were drowned; mills, railway bridges, warehouses, stores, and houses were destroyed; current news reports declare that the money loss in Spartanburg County may reach three or four million dollars.

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The Famine in China

Last month Mr. Clemente, the British official sent into the Province of Kuangsi in the southern part of China to investigate reported famine conditions there, announced that about 150,000 inhabitants were in immediate want of the necessaries of life, besides a large number who were in straitened circumstances. Mr. Clemente said that he found the men of Tsamchau, in the vicinity of Wuchau, enduring terrible sufferings. They had sold their entire possessions, including their farm implements and the water-buffaloes with which they had been accustomed to plow; they had disposed of the tiles from their houses, and, finally, they had sold their daughters, sons, and wives. The farmsteads were simply bare walls, and were empty of everything except a little straw for beds. The official added that the destitution must increase until the next rice harvest, at the end of July. The destitution has increased alarmingly, if we may judge by the appeal last week from the Viceroy of the Province. He puts the number of starving natives at one million. He appeals for help from American charity, the distribution to be made through American missionaries.

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Negro Suffrage in the South

In undertaking to solve any problem it is of the first importance that we know what are the facts out of which the problem arises. If the people of the North are to form any intelligent judgment as to their duty respecting negro suffrage in the South, they ought first to know what has been done respecting negro suffrage in the South. There seems to us to be a widespread misapprehension as to what the Southern States have done in respect to negro suffrage by their recent constitutional action. We desire in this article to tell our readers, first, what they have done, and, secondly, to consider the constitutional and ethical aspects of their action.

The Fifteenth Amendment to the Constitution of the United States provides that "the right of citizens of the United States to vote shall not be denied or abridged by the United States, or by any State, on account of race, color, or previous condition of servitude." This clause seems to us to be absolutely right. Democracy does not demand that every man in the community shall vote; it does not involve unconditional suffrage. But it does demand that men shall not be excluded from participation in the government by the accident of birth, race, or color. It does not demand that every man shall participate in the government; but it does demand that every class shall be represented in the government. It

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does not demand that the suffrage shall be given to the ignorant, the idle, the vicious, and the incompetent; but it does demand that the conditions of suffrage shall be such that men of intelligence, probity, industry, men who have proved their competence by the management of their own affairs to take part in the administration of the community's affairs, shall not be excluded from such participation by conventional, racial, or artificial barriers. It is not right, and certainly it is not American, that the interests of any one hereditary class in the community shall be intrusted solely to the keeping of another class. It is not right, it is not American, and the history of the world has shown that it is not safe. The affirmation of the Fifteenth Amendment that negroes shall not be excluded from representation in the government simply because they are negroes does not imply any distrust of the Southern whites; it simply implies faith in the universal principle, equally applicable in North and in South, in domestic and in foreign policy, that no race or class of persons in the community can be safely left without any voice in the government under which they live. Have the Southern States violated this principle? Have they passed laws which exclude the negroes from the suffrage *because they are negroes?*

The conditions for registration in the amended Constitutions of the Southern States are substantially as follows, and in all of them registration is a prerequisite to voting:

Mississippi: Only those can register who have paid their poll tax of not less than two nor more than three dollars, and who can read, *or* understand when read to them, any clause in the Constitution.

Alabama: All honorable soldiers and their descendants, and "all persons who are of good character and who understand the duties and obligations of citizens under a republican form of government," can register prior to 1903. Thereafter those and only those can register: (1) who can read and write the English language, and are regularly employed in some lawful occupation; (2) or who own real or personal property assessed for three hundred dollars or more, and who have paid the taxes thereon.

South Carolina: To register prior to January 1, 1898, the voter must be able to read a clause in the Constitution, *or* understand or explain it when read to him. All who register subsequently to the first of January, 1898, must be able to both read and write, *or* else show ownership of property assessed at three hundred dollars or more, and the payment of taxes thereon.

Louisiana: To register, the voter must be able to read and write, *or* must be the owner of property assessed at a valuation of not less than three hundred dollars. If such property be personal only, the taxes on it must have been paid. But in Louisiana and also in North Carolina no male person who was entitled to vote on January 1, 1867, and no descendant of such person, is deprived of the suffrage, provided he registers within the time-limit of the terms of the Constitution, which in Louisiana was about six months and has already passed; in North Carolina it is about five years from the present date.

North Carolina: To register, the voter must have paid his poll tax, not exceeding two dollars, and must be able to read *and* write; there is no property qualification.

Virginia: Any soldier or son of a soldier, any owner of property of value liable to one dollar of State taxes—that is, about three hundred dollars' worth—and any person able to read any section of the Constitution, *and* to give a reasonable explanation of the same, or to understand and explain it when read to him, can register prior to January, 1904. After January 1, 1904, any male citizen who has paid his poll taxes for the three years preceding *and* who is able to make his application for registration in his own handwriting, without aid, suggestion, or memorandum, can vote. But if he has served as a soldier in the army or navy of either the United States or the Confederate States, or any of them, he is not required to pay his poll tax as a requisite to the right to register.

In addition to these clauses are some general ones common to all States in the Union, disqualifying idiots, insane persons, paupers, criminals, and the like.

We believe that we have here given, with as substantial accuracy as the necessities of brevity permit, the qualifications respecting the suffrage adopted by the

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Southern States. No one of them makes color and race, *per se*, a disqualification for suffrage. No one of them, *in terms*, violates the provisions of the Fifteenth Amendment to the Constitution. In all of them alike the negro as well as the white man who complies with the conditions is entitled to be registered. This is the first and evident fact which ought to be understood and recognized by all. Whatever may be the *effect* of these provisions, whatever may have been the *object* with which they have been framed, they do not, in words, exclude the negro from the ballot because he is a negro.

How far do they exclude him in point of fact? In answering this question the reader must note that in three of the States, Alabama, South Carolina, and Virginia, a negro who possesses property amounting in value to three hundred dollars and has paid his taxes may vote. He may not be able to read and write, he may not be able to understand the Constitution when it is read to him. But if he has had the industry, the sobriety, the thrift which have enabled him to accumulate taxable property to the amount of three hundred dollars, he has the ballot. How many negroes there are in the South who under this provision are admitted to the ballot we have no means of knowing. It has been estimated that the total ownings of negroes in the Southern States mount up to three hundred million dollars' worth of personal and real estate. It is officially reported that in Virginia they own one-twenty-sixth of all the land in the State. These facts would seem to indicate that a not inconsiderable number of negroes are admitted to the ballot in the Southern States under the property qualification. On the other hand, a considerable white population has been disfranchised under this property qualification clause. We are informed by a Southern correspondent, whose means of acquaintance justify our placing some confidence in his statement, that in Alabama fully fifty thousand white men, under the practical operation of the Constitution, by non-payment of poll taxes or other clauses, have been disfranchised.

Under some of these Constitutions those who do not possess taxable property are entitled to register and vote, provided they are soldiers or the sons of soldiers. This provision is, however, temporary, not permanent, and it is in terms equally applicable to blacks and to whites. In fact, it admits many more whites to the ballot than blacks, because in the wars of the United States and of the seceding States there have been many more white soldiers than colored soldiers. Still, it ought to be recognized that this clause operates to admit some colored voters. As the registrars keep no record of the color of the applicants for registration, we are not able to state how many colored men have registered under what is known as the veteran clause. In some sections, however, a considerable number of such registrations have taken place. "I should think it safe to say," writes a Virginia gentleman to us, "that from one-fourth to one-third of the negroes in the two counties [of Accomack and North Hampton] registered under this clause." But no doubt this is a large proportion even for the State of Virginia, and the number of registrations under this clause in the Gulf States would probably be very small.

There are two provisions in the Southern Constitutions to which there are serious objections, which, it is only just to say, were vigorously opposed by leading and influential citizens in the Southern States. One of these is the "grandfather clause," the other the "understanding clause." The "grandfather clause," which allows all persons who could vote in 1867 and their descendants to register prior to a certain fixed date, was evidently designed to admit white and exclude negro voters, although it is true that it admits a few free negroes and their descendants, and excludes a few white immigrants and their descendants. Two things are to be said in excuse, if not in justification, of this clause. First, in order to secure the necessary number of white votes to a Constitution requiring an educational or property qualification for suffrage, it was supposed to be politically necessary to allow the suffrage to be retained by those white voters who already possessed it, or were just coming into the possession of it. Second, this "grandfather clause" has already expired in Louisiana, and will expire in North Carolina in five years, after which time no one can register who does not possess qualifications equally applicable to black and

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to white. But it must also be remembered that, though the clause ceases to be operative, its effects do not cease. For all who have registered under this clause will continue to vote.

The "understanding clause" seems to us more seriously objectionable. It allows the registrars to exclude from the suffrage the applicant who, in their opinion, does not understand the Constitution when he reads it or when it is read to him. If such a clause existed in New York State, we are very sure that there would be Democratic registrars who would exclude a Republican for thinking that the Constitution forbade an income tax, and Republican registrars who would exclude a Democrat for thinking that it allowed an income tax. No such perilous discretion should be allowed to registrars as is allowed by the amended Constitutions of Mississippi, South Carolina, and Virginia. We cannot doubt that the object of this clause was to enable registrars to exclude negroes and admit white persons; from information we have received, we cannot doubt that it has been freely used for this purpose. It is true that the disfranchised negro has the right of appeal to the courts, but it is also true that the courts would be very loth to interfere with the discretion of the registrars, unless the case were so clear as to give unmistakable indication of fraudulent intent. The only thing that can be said on behalf of the "understanding clause" is that in the State of Virginia it expires by its own limitation in 1904. It does not so expire in Mississippi. We cannot better express our condemnation of this "understanding clause" than in the words of the Hon. John B. Knox, of Alabama: "But to this plan the objection has been urged with force that it perpetuates the very form of abuse which we are seeking to escape; that elections by managers, or registrars, is not what we want. Our aim should be for a correction of all evils which threaten the purity of the ballot and the morals of the people."

To sum all up in a paragraph: In all of the Southern States any negro who possesses a limited amount of taxable property, about three hundred dollars' worth, assessable value, and can read and write the English language, can vote; in three of the Southern States any negro who can read and write the English language, and has paid his poll tax, can vote, although he may not be the owner of taxable property; and in three of them he can vote if he owns taxable property, even though he cannot read or write. In none of the Southern States is a negro legally disqualified from voting because he is a negro; in none of the Southern States is he disqualified if he possesses three hundred dollars' worth of property and gives evidence of his ability to use intelligently the English language.

It may and will be said that the negro has been so long accustomed to find himself excluded from the polls by violence, or his ballots not counted when they are cast, that he has grown discouraged and will no longer attempt to register and vote. There are sections in the South in which this is true. Whatever excuse ever existed for these revolutionary methods is taken away by the amended Constitutions. Something could be said for lawless methods of excluding ignorant and incompetent voters; nothing can be said for lawless methods of excluding intelligent and competent voters. If these methods continue to be pursued when the only excuse for them has been taken away, it will be time enough to consider what steps can be taken to prevent their continuance. Here we consider only the *laws* concerning suffrage, their nature and effect. In our judgment, whatever injustice there is in the Southern suffrage laws lies in their provisions for admitting to the suffrage white men who are not competent to exercise it, not in excluding negroes who are competent to exercise it, and these provisions are temporary, not permanent, in their operation, though not in their effects. If we have stated the facts here correctly, no negro showing evidences of competence, by his possession of a very limited amount of property, and by ability to read and write the English language, is permanently excluded from the suffrage in any of the Southern States. Before Northern reformers consider the question what they ought to do to rectify the wrong supposed to have been perpetrated on the negro race by the Southern Constitutional Conventions, they certainly should understand carefully what the wrong is, and how far time and education and the establishment of kindly relations between

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black and white in the South will have the effect to correct it.

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Mr. Chamberlain's Plan

Mr. Chamberlain's plan for reciprocal trade of England with her colonies aims to seek a valuable end by perilous means. The end is a consolidation of the colonies with the mother country; the means is special trade legislation, giving to the colonies preferences in trade by a tariff on importations from other countries.

All Mr. Chamberlain's special pleading will not suffice to satisfy Englishmen that preferential trade arrangements are *free* trade. His plan for buying the labor vote to favor higher breadstuffs by agreeing beforehand to pay the result over to the laborers in old-age pensions indicates less respect for the laborer than the laborer is entitled to. Years ago Carlyle said that the workingman demands not charity but justice. That is to-day much more true, as an interpretation of workingmen, than it was when Carlyle said it. The proposition to tax the workingman for his food products and pay him back the taxes in old-age pensions is a proposition to give him charity and deny him justice, to coddle him in his old age in return for impoverishing him in his manhood. It is more direct and therefore more easily seen through than the American plan to tax all the people on their purchases and pay the proceeds back to some of the people in their wages. America will have no reason to complain if she should find her food products excluded from the English market in exchange for her exclusion of English manufactures from the American market. But neither the English nor the American people can be fooled into the belief that such a policy will not both raise the price of food in England and create a new and serious hindrance to the cordial though unofficial alliance that is growing up between England and America.

If the Liberals had a great statesman to set against Mr. Chamberlain, who is a shrewd politician, they would recognize the value of the *end* which he seeks to accomplish, and would propose to accomplish it by different *means*. It can hardly be doubted that either England must draw her colonies to her more closely or they will tend to become more and more independent of her. Their ultimate and complete independence would mean the fall of Great Britain from a first-rate to a third or fourth rate power. But there are other methods of uniting the colonies to the mother country than the method of a preferential tariff and the abandonment of free trade. One such method, which strikes the American as natural because it is in accordance with our traditions, would be some scheme of colonial representation in the Imperial Government. Participation of Australia and Canada in the government of Great Britain would do far more to bind them to one another and to England, far more to make a true imperial unity out of the now dissevered portions of the loosely knitted colonial system, than any mere treaties of reciprocity. If the Englishman has to choose between a commercial imperialism and a "little England," we are inclined to think that he will choose the former. If England had a Liberal statesman wise enough to show a method by which the Greater Britain could be made really one Empire, and the freedom of trade on which her past greatness has been based could still be preserved, we cannot doubt that England would follow the statesman, not the politician, and would choose a genuine national unity rather than a mere British zollverein.

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A Text from Luther

Luther, who at his best had command of that kind of speech which combines clearness of statement, beauty of imagination, and warmth of heart, whose words, as Carlyle has said, were "half battles," has left an exhortation to fraternal love and sacrifice which is a noble sermon compacted into a paragraph: "Every Christian should be unto his fellow-man a willing servant, willing to help and aid his neighbor, even as God acts towards us through Christ. Thus all of God's gifts must flow from one into the other and be common to all, flowing from Christ to us, from us to our neighbor, who stands in need thereof." These words might be taken as a description of the fundamental office of the Christian Church, which is not only to bear testimony to the Christ who lived and died nineteen hundred

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years ago, but to share with all men that truth which he communicated, to divide with all men the love of which his life was the supreme expression, and to include all men in the universal care of God.

For the individual man or woman who is trying to repeat the life of Christ these words have the most searching significance. Over the portal of every day's life they ought to be written; for unless the truth which they contain is practiced, there is no real religion. The final evidence of religion is always the fruit it bears. No conformity to creed, no rigidity of observation of ritual, no devotion to any church as an organization, no ritualistic act or service, can be the final test of the love of Christ in a man's heart. The final test of the presence of that love is always the disposition to treat others as Christ treats us, to do unto others as Christ has done unto us, and to illustrate in our relations with others the charity, kindness, and sacrificial spirit which gave the life of Christ and his death their beautiful and supreme significance. In the clamor of contending interpretations of the Christian life, in the tumult of antagonistic claims of authority from this church or from that, in all the uncertainty of thought, of practice, or of organization which prevails throughout the world to-day, the spirit of Christ manifested in our relations with our fellows is the definite and fixed thing which any man or woman may learn and which every man and woman ought to practice. Better a thousand times heterodoxy of opinion than heterodoxy of spirit; better a thousand times the imperfect ritual than the selfish heart. It is best to think right and to worship God wisely and nobly; but if the Bible teaches anything definitely, it teaches the great fundamental fact that what the Infinite cares for supremely is not correctness of opinion or of ritual, but the right spirit, not only towards man, but towards every creature He has made. This is the test to which the Old Testament, through its great teachers, was constantly bringing the Jewish people; and it is one of the awful tragedies of the race that those who were highest in the Church, most orthodox in opinion, most scrupulous in ritual, failed most completely to interpret and practice the spirit of Christ. No man is saved by his orthodoxy, but any man may be saved by his life; no man is saved by his churchmanship, but any man may be saved by his character.

Men are not likely to undervalue the importance of correct opinion and proper ritual, but they have shown a constant tendency to undervalue and obscure the supreme importance of the right relations toward their fellows; and Luther's words, spoken in the sixteenth century, are as applicable to the twentieth century as if they had been written by a contemporary prophet or teacher. In the exact degree in which God's gifts in our keeping are made common to all, in which the spirit of Christ received by us is illustrated in our lives, in which the love of God, accepted by us, is not only passed on, but interpreted by our own attitude toward others in thought, word, and deed, have we a right to consider ourselves followers of Christ.

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The Spectator

Not very long ago the head of the English Department in one of our first colleges received from his President a letter asking in substance, "Is there nothing we can do to prevent this?" Inclosed with this appeal was a note received by the President from a senior of the college accepting an invitation to a formal dinner in three differing persons. This historic note is, the Spectator believes, now read (without the signature) to each graduating class as an awful warning; but that this is any more efficient as a cure than a formal lesson in English grammar, the Spectator seriously doubts. After the bad habit of poor English is once firmly established in the mouth, the Spectator is convinced that such polite efforts are but as "squirting rose-water at a house afire."

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There must be an amazing power of resistance in a bad habit so fixedly formed that it can protect its possessor from the serried ranks of grammars which lead up to his Alma Mater and from assimilation of the well-spoken English by which every college-bred man is surrounded during the years of his progress through the Alma Mater itself. The fact is, to teach a lad pure English so that he uses it instinct-

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ively, you should "catch him in the velvet." Thus his English may be, as it were, born with him. Failing this, it must be otherwise gotten under his skin, and with any process less thorough you may depend upon his departing from correct usage in his moments of ease; and in his moments of excitement—the less said of them the better.

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The Spectator is of the opinion, if he may modestly express his views from a layman's standpoint, that teachers of young children do not sufficiently appreciate the importance of training the *ear* of the pupil to detect the difference in sound between pure and impure English. If, as a daily exercise, a scholar who speaks carelessly is forced to repeat phrases over and over, first correctly and then incorrectly, for comparison, the ear catches the tune—if it may be so termed—of the pure speech and learns to mark the difference. In this way a better speech may be acquired—if not the perfect language.

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But the Spectator has no idea of meddling with pedagogics. Far be it from his path! He is thinking rather of those who wish to teach themselves than of those to be taught of others. To those unfortunates who have education in plenty, and are conscious that they speak without that stamp of education given by pure English, the Spectator would like to hold out the examples of some he has known who have suffered likewise—and conquered. What man has done man can do—when his heart is in the effort. But this introducing pure English under the epidermis of an adult is a serious operation, and one not to be performed under anæsthetics either, for the patient must not only be conscious but must be the operator himself. How is an adult to be almost born again—as he must be—to become receptive to a new, pure language? He must be born again of *the spirit*, of course, and be willing to labor earnestly for his own redemption. Then his redemption is possible, if difficult. Time, effort, and constant watchfulness are the price. But is not the gain worth the expenditure?

❀

The Spectator is not now speaking of what is called cultivated English. We all know that that is an elusive quality, and granted only to the elect. It has no grammar, no law. It is learned by long and intimate fellowship with the great English speakers of the earth—dead and alive—and cannot be learned at all save by one who has been born with the most sensitive ear. The Spectator is speaking of something much less ideal than this—namely, a mere grammatical English. This seems a slender ambition, and yet we have to face the fact that not even a college education, with all its fitting-school requirements back of it, can insure grammatical English. It is a depressing outlook for those who have learned so much and still lack that essential stamp of education. Many feel that it should have come to them somehow as a *right* after the years and the money spent on education. And it does seem that there is something wrong when this deficit can occur—but that is not for the Spectator to settle. He is only humanly interested in the disappointed ones, not in the defects of the process. Depressing their case is, but by no means desperate. Poor English we know is as catching as the measles, but so is good English contagious. The question, then, for the patient to consider is how to protect himself from the first disease, and how to catch the contrary contagion. The charm of an English grammar worn, camphor-bag fashion, about the neck is no true protector. Indeed, the Spectator knows but one sure charm against the infection of bad English, and that is the training of the ear by good English. As a matter of course, this is not so easily won by the adult as by the child. An instinctive shrinking from the wrong word is the imperative need, and this instinctive shrinking is to be acquired only by the constant hearing of the right sound. A painstaking use of pure English, a patient listening with open ears for correct English, are the only charms the Spectator knows of against the contagion of poor English.

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The Spectator once read a very interesting prescription for the acquisition of style. This plan suggested a wide reading and the marking by the student of every sentence which by captivating quality lifted the phrase above the ordinary

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level. The Spectator believes that a somewhat similar course is the road to pure spoken English. One reason why drill in English grammar does not correct defects of speech is because this training is for the brain and the eye, not the ear. *Speaking* pure English is a question of ear-training. The ear that does not detect the error in a spoken phrase before the brain has time to parse the sentence is a tardy ear, tone-deaf to pure English. The error should hurt as a false note, before the brain can express what is amiss. All that was ever bound between pasteboards on the subject of English grammar may, in the Spectator's opinion, be crammed comfortably into a lock-closet in the brain—and stay there, useless to the possessor so far as his speech is concerned, if his ear is not sensitive. There are hundreds of men and women who have the sensitive ear, but no such lock-closet of grammar. These could not parse the simplest phrase, but for them to slip in speech is as unlikely as it is for the learned ones who are grammar-deaf to speak correctly. The ear that is once attuned hears each false note, as sung by himself or others. The ear not attuned hears the most distressing discord with placidity. Some sing only by ear, some only by note, but either can be taught, or teach themselves, something of the other's art.

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To the grammar-deaf ear the Spectator would like to suggest one or two little plans which he has known of as helpful to others on the quest for pure English. Reading aloud from the masters of the tongue is a wonderful aid to the ear, and as a daily exercise is invaluable. But it is in colloquial English where the Waterloo is most frequently met, and that is where the work must center. It is not easy to guard the speech constantly, to speak a considered English always, nor is it easy to watch the speech of others for defects and mark them mentally when defects occur; but when these things have been done, they have been found the practical road to actual achievement and amazing success. One such adventurer in the road of progress went to a friend whose English he trusted with this request: "I want to ask a favor of you. I can't cure myself of two or three bad habits of speech. Now, will you hit me whenever you hear me say any of these things?" Whether the favor was granted the Spectator knows not, but that this man who would be cured *was* cured he firmly believes, for the right spirit was there.

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One word of warning to such laborers the Spectator would like to drop. If your neighbor says, "Was you to home to-day?" be not led away by false gods of kindness and reply, "I were!" The Spectator is confident that civility of this kind is at the root of half of the bad English the world holds. And there is yet one other fruitful source of bad English. A certain genial seduction lies in atrocious grammar. There is a pleasing ease, a kind of good-company feeling in the dishabille of language. "Take off your coat—y'r collar, too, and be to hum." Isn't that alluring? A laudable desire to be easy and friendly, and no better than our neighbor perchance may be, is, the Spectator is convinced, the root cause of more grammatical wickedness than any other one thing.

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As a matter of stern fact, the world in the long tale demands clean, pure mother tongue of its citizens. To speak that tongue impurely is as positive a handicap as a limp in a gait. Force of will, of character, may lift a man (limp and all) where he wishes to be in the race; but the output of force must be great to overcome the handicap—greater than the average man commands. One of the undeniable shibboleths of life is good English, and the man who has that password may often slip in where his brother, worthier perhaps, it may even be better educated, has yet to climb the gate which was clapped shut in his face because he chanced to ask, "Is my fortune to home?" Labor, then, for the obvious advantage, you who have it not. Never despair. Soak in pure English. Listen for it, and listen for poor English, and mentally mark each spoken phrase as good, bad, or indifferent. The Spectator wishes you good luck in your effort and tenderness to your ear!

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Forced Labor in West Virginia

By Gino C. Speranza

Corresponding Secretary of the Society for the Protection of Italian Immigrants

IT is a far cry from Harmon's Camp in the lonely mountains of Raleigh County, West Virginia, to New York City, yet it speaks well for the unceasing vigilance of our militant philanthropy that a cry from that camp in the wilderness was heard and heeded. The adventures of the twenty-three Italian laborers who were sent to Raleigh County from New York reads like a page from the history of the Middle Ages, except that the splendid animal courage of those days is replaced here by the all-absorbing sordid interest of money-making.

In the early part of March, 1903, twenty-three Italians were shipped (I use the word advisedly) from New York by one of those numberless "bankers" who infest the Italian colony, to Beckley, West Virginia, to work on a railroad in process of building in the Piney Creek District. They were told, as is often done and as must be done to induce men to go to that region, that Beckley was a few hours from New York and the approximate cost of transportation would be eighty cents. When they arrived at Beckley, after a journey of nearly two days, hungry, bewildered, and conscious already that they had been betrayed, they were driven to Harmon's Camp, some four miles from town. Those who have not been to the West Virginian labor camps can hardly understand how lonely and isolated some of them are. Even though geographically near each other, they are completely shut in by high mountains, and the surrounding country is practically uninhabited. Conscious of having been sold by the agents in New York, the lonesomeness of the camp naturally increased the apprehension of the laborers. But they started in on the work of drilling and grading, even though the work was not as it had been represented. Perhaps they worked because the presence of some armed guards and the sight of the contractor with a revolver ostentatiously stuck in his breast pocket was not reassuring. Moreover, to make matters worse, though they were at liberty to "buy anywhere," they had to buy from the camp commissary, no matter how extortionate the prices were, as the nearest store was miles away. The day came when such conditions grew unbearable and the men left; they were not paid, but it seemed better to lose money than to remain. The contractor, however, having advanced transportation, was not going to stand a loss if he could help it. It is true that the Governor of West Virginia, stirred by constant complaints of abuse, had urged the use of legal process in such cases rather than a recourse to force. However hampered legally the contractor might be, the storekeeper had a ready remedy under the "Boarding-House Law" of West Virginia, which gives the right of arrest for non-payment of board. It did not matter that it applied with doubtful propriety to shanty board in a camp, once an accommodating squire could be found to grant a warrant. And so the twenty-three "insurgents" were arrested and locked over night in the Grand Jury room at the County Court-House at Beckley, on the charge of non-payment of board. The next morning enters the contractor; he is a private citizen, he is not an officer, he is not even a party of record to the proceedings. What right has he in that Grand Jury room used as a jail? And when the prisoners, in the actual custody of the law, refuse to go back to his camp, he and his henchman, in that room set apart for what has been called "the bulwark of Anglo-Saxon liberty," proceed to bind six of the prisoners with ropes. I cite from the sworn statement of one of the men: "He had tied my wrists and had thrown the rope around my neck, when I shouted to the storekeeper, who was present and spoke Italian, 'Not this, not this! It is Holy Week and I know Christ's hands were tied, but there was no rope around his neck." Thereupon the contractor, convinced that the binding of the arms was sufficient, bunched together six of the bound men and marched them out into the public street. There, before

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"the whole town," not excluding certain sworn officers of the law, seeing that the prisoners still refused to march back to camp, the contractor hitched the rope by which they were tied to a mule, urging it on. The squire who had issued the warrant of arrest fortunately appeared then and cut the men free. Praise be to him for this act! But why did he urge these men to go back, as he did, with that brute of a contractor, and why did he, instead of trying the prisoners then and there according to law, go back to camp with them and help to induce them to "work out" their "board" and transportation? Why did he not take action against the contractor caught *in flagrante?* Why was there no entry made in his official docket of the disposition of this case till months after? Why did not the Prosecuting Officer at Beckley, who knew of this barbarity, take any action until two months after the event, when a society six hundred miles away submitted to him evidence which he could have gathered fifty yards from his office; and even then why did he merely promise to submit "this small matter" to the next Grand Jury?

Of the twenty-two of the men who worked out their "debts," one escaped and cannot be traced; eleven walked practically all the way from Charleston, West Virginia, to Washington, District of Columbia; two I found in a Washington hospital; the others had money enough to return to New York.

I have given this case at length, not because it is an example of exceptional cruelty and lawlessness, but because it is an uncommonly well substantiated and corroborated case of the system of intimidation in force in some labor camps of West Virginia, ranging from the silent intimidation of armed guards to an active terrorism of blows and abuse, of which the general public knows nothing.

It was in the latter part of April, 1903, that I was sent by the Society for the Protection of Italian Immigrants of New York to investigate a large number of complaints of alleged maltreatment suffered by Italians in certain counties of West Virginia. That State is developing her splendid resources of coal and lumber, and this necessitates the building of railroads for the transportation of such products. The demand for labor is tremendous and the supply totally inadequate. If it is true that too many immigrants come to our shores, it hardly holds good for West Virginia. There capital is in danger of becoming paralyzed from lack of the labor supply. To supply the feverish demand, laborers of all conditions and classes have been literally dumped into that State by the brokers in human flesh in the cities—not only men unfit for the hard work required, but a lawless and criminal element as well. The problem for the contractor does not end with the getting of the men to West Virginia; an even harder task is to keep them there, for the isolation of the camps, the absence of human intercourse, and the hardships of life create a feeling of discontent among the laborers almost from the first day. It is not strange, under these circumstances, therefore, that contractors should resort to methods both to get and to keep laborers which are in defiance of law and repugnant to the moral sense. The temptation to illegitimate practices is further strengthened by the method employed of advancing transportation for the men. Thus, two hundred laborers at $10 each means an investment of $2,000; if the men become dissatisfied and leave, it means a clear loss to the contractor. Yet, however strong the temptation, it cannot justify acts of restraint which in practice amount to white slavery. The use of armed guards around the camps is notorious. Worse yet, the evidence seems to show that the men are charged for the expense of such unlawful surveillance.

Cases of brutality are frequent and inexcusable. One may find some palliation for the unlawful restraint exercised over men who wish to escape before they have "worked out" their transportation. But what can be said in extenuation of such acts of brutality as those of men felled with blows from iron bars or gun butts, or marched at the point of rifles and cursed and beaten if unable to keep up with the pace of the mounted overseers? I have before me the sworn declaration of one Girardi—a bright young Piedmontese, who had been employed by Boxley & Co. near Kayford. He was ordered to lift a heavy stone, and asked a negro co-laborer to help him. His was not, evidently, a permissible request, as his foreman,

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on hearing it, called him a vile name and thrust a revolver in his face. Thereupon Girardi lifted the stone, at the cost of a very bad rupture. That man to this day has had no redress.

"Tired of abuse," reads the sworn statement of another laborer, "we decided to escape from the camp; we had proceeded but a short distance when we were overtaken by several men armed with rifles and revolvers, who drove us back. One of the pursuing band took from me an iron rod which I held over my shoulder, over which I had slung my valise, and with it repeatedly struck several of my companions." Another, a splendid type of hardy Calabrian, described under oath the following picture: "My attention was drawn to the other side of the creek, where an Italian was shouting for help—appealing to us as fellow-countrymen to aid him. He had been felled by a blow of a heavy stick dealt him by one of the guards. Cervi, my friend, and I tried to cross over to help him, but were prevented by our boss, who drove us back at the point of a pistol; all I dared do was to shout to him not to resist or he would be killed, and to go back; the man who had struck him lifted him bodily by his coat and pushed him on, striking him every time he stumbled or fell from exhaustion."

These are a few of a number of well-substantiated cases. It will be hard for many of us to believe these facts; it will seem impossible that such barbarities should be allowed in a civilized community. Perhaps they would not be allowed if they were known. Publicity is the great hope for reform; a wide publicity that will, on the one hand, arouse public sentiment and react on the local authorities, and, on the other hand, that will further cut off the supply of laborers, thereby forcing the contractors to reform.

Little, if anything, can be hoped from the local officials. The Chief Executive of West Virginia admitted to me that it was practically impossible to obtain convictions through the local courts, and, however good his intentions, his powers seem very limited. In a recent letter the Governor of that State writes: "I am willing to do anything I can to bring about a better condition of affairs and to co-operate as I have the power in bringing to justice those guilty of the acts complained of, but you see my limitations. . . . The executive in West Virginia has practically no power in controlling the administration of justice in our courts. . . . The Legislature refused last winter to give me the necessary powers asked for in as grave a matter as lynching."

It is a reasonable presumption that contractors do not engage men with the express purpose of maltreating them, for it is a plain business principle that dissatisfied men make poor workers. I believe, therefore, that, with some few exceptions, these abuses are to a great extent due to that lack of mutual confidence and more especially of mutual understanding which is the basis of much of the unrest and spirit of reprisal in the labor situation. This lack of mutual understanding is especially evident in the relations between American employers and Italian laborers. It is not merely ignorance of the language, it is rather a lack of clear-sightedness and perception as regards what counts with these foreign laborers. Employers of Italian labor too often forget that their employees are proverbially sensitive, but are also susceptible to kind treatment. Courtesy and kindness will hold these men even in distant and isolated camps much better than curses and forcible threats. As a purely business proposition, the employment of a capable and honest interpreter or confidential secretary who knows both Italian and American ways, to whom laborers could go, would be a better and cheaper investment for contractors than the maintenance of armed guards or brutal foremen. As it is, not only in West Virginia but wherever Italian labor is employed the Italian is at the mercy of the middleman, without any right of appeal. Whether it be the fraud of his own countryman, the banker-agent who sells his labor under false pretenses, or the extortion of his countryman, the camp storekeeper to whom the contractor lets the commissary privileges, whether it be the "rake-off" of the foreman or the peculations of the paymaster, whether it be the brutality of the boss or the unlawful order of the gang-foreman—no matter what the injustice may be, the laborer has no opportunity to appeal to his employer, either because the employer recognizes the decision of his middleman as final or because he will not

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"bother with details." While this system, popularly called the "padrone system," is tolerated by contractors, abuses will continue. Much, however, can be done to lessen its evils by institutions like the Society for the Protection of Italian Immigrants, a society administered by Americans, which aims to destroy the padrone system by competing with padrones, using legitimate methods in supplying laborers and safeguarding their rights.

The responsibility, in the last instance, however, rests on the employers. Their duty to the men should not cease with the payment of agreed wages; without a careful, businesslike, and humane supervision, workmen are very likely to be abused by the middlemen. Especially is this true of the foreign workman, whose helplessness in the face of unlawful and brutal treatment such as that in West Virginia would almost justify an extra-judicial reprisal. Certainly it is of vital importance that these numberless foreign laborers who come to us should learn, as a first step towards assimilation, that Americanism means honesty, regard for law, fair play, and plain dealing.

The Efficiency of Unions

From an Employer's Standpoint

THE Outlook has a well-earned reputation for discussing the relations of capital and labor in so broad and catholic a spirit that many of its readers have hoped that in its columns would appear some reply, from the employers' standpoint, to the symposium of the representatives of certain unions which was published some weeks since under the head of "The Efficiency of Union Labor."

The subject of labor organizations is too large a one to deal with in the compass of a short paper, and it is proposed here only to touch, very briefly, upon the statements contained in the article already referred to and so often urged by the officers of the unions in various departments of manufacture.

The present writer approaches the whole subject of labor organization from the employers' point of view, with an experience of many years in managing a business employing several hundred hands. It should be distinctly stated, however, that the study of these years has shown him that it is only the very narrow and bigoted employer who sweepingly condemns all labor organizations as meretricious and as an injury to the community at large. On the contrary, it is his conviction that "organized labor" has brought about many desirable reforms, and that it has had the tendency to advance the condition of the workman, and by so doing benefit the community.

But it should, assuredly, be the aim of those who would approach this subject fairly, to eliminate from their minds the prejudices and the narrowness which unfortunately are so apt to appear in these labor discussions, whether coming from employers or the representatives of the unions. When, therefore, such statements are made by the latter as have recently appeared in your columns, it is in order to inquire whether they are entirely trustworthy, and, if not, whether "labor" is benefited by their use.

The present writer merely proposes to take up, very briefly, that department of manufacturing included in the business of printing and binding, with which he claims some familiarity; and he has no hesitation in saying that if all the aims and the methods of the unions were as fair, virtuous, and beneficent as is claimed by their officers, they should, in their entirety and in all their details, receive the unqualified support of every fair-minded man.

But we venture to think that an employer may have a very full appreciation of the laudable aims of the proper organization of labor without being entirely oblivious to the fact that many of the methods of the unions are not only unfair, but that they are a distinct injury to the very men they are supposed to benefit. We must not lose sight of the fact that the government of many of the unions is in the hands of very fallible and, not infrequently, of very shortsighted and self-

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seeking men, whose proceedings by no means always "make for righteousness."

In taking up the consideration of the labor organizations connected with the printing business, it must be borne in mind that the membership of these special unions contain a far more intelligent body of men than is often found in other similar organizations. It is fair, therefore, to consider their shortcomings, if such exist, upon a somewhat different basis than would be the case if we were examining the actions, say, of the hod-carriers' or the blacksmiths' unions.

One of the writers in the article already referred to, in speaking of the stereotypers' union, claims that "all the members of his organization know as much about the business as the man in charge," and, further, that "the best men are always anxious to get into the union."

Now, let us analyze for a moment two such sweeping statements. If the first means anything, it is that all the members of the stereotypers' union are thorough experts in all branches of their business. Such a statement would convey to the average reader a somewhat exalted view of the educational capacity of this organization, if it is not pointed out that in the manufacture of electrotype and stereotype plates there are a number of different operations, none of which are interchangeable as far as the individual workman is concerned. The "molder" knows nothing of the work of "finishing;" and the "backer-up" would produce sad results if placed in the position of the "battery man." Each one of these men may be an expert in his own specialty, but none of them would be competent to supervise the whole department. The disingenuousness of the statement is further shown by the fact that the union rules will not permit one man to take another man's position in even the temporary absence of the latter.

Further than this, it is equally absurd to claim, as has been done, that *all* union men must necessarily be able workmen, even in their own special branch. While it is doubtless true that the majority of good men are members of the unions (not always, however, from choice, but from necessity), it is nevertheless the fact—well known to every employing electrotyper in New York—that there are a large number of union members inefficient or totally incompetent. It is these men who are sent from the unions to fill positions during a busy season, which positions they occupy for but a short time, and, wandering thus from office to office, they make up the radical contingent which is always striving to stir up trouble in the meetings of the unions.

Without any qualifications, the claim is made that "all the good men are anxious to get into the unions." But a moment's thought will show the peculiar nature of this statement. Before the stereotypers' union became as strong as it at present is in New York, there were many of the best workmen entirely ready to do without union support. And this was simply because they were always sure of employment and of their ability to earn more than the union scale, and there was absolutely nothing for them to gain in joining the union. *But they were forced to join.* It was the poorer grade of workman, who, without outside pressure, could not command a position or what he thought proper wages, who was "anxious to join the union," hoping that its assistance would make up for his own deficiencies.

One of the great troubles in union management is the extremely shortsighted and narrow policy pursued by its officers if they are aiming at the *permanent benefit* of their members. It is certainly entirely in order for the managers of such organizations to demand the highest wages which they can secure for their work, and in all such demands the sensible employer is always ready to discuss the questions at issue fully and frankly, and he certainly should be prepared to accord to labor its full share of the earnings of the business. The trouble is, however, that in these days of easy communication between distant points the employer is compelled to keep steadily in view the close competition in his business of neighboring cities, while the unions—or rather its officers—are extremely apt to give their thought and their attention merely to the question, "Can we *force* the trade of New York to pay a higher scale?" and if it is believed that this result can be secured, no thought is considered necessary as to the permanent effect of any such movement. Indeed, the history of the many discussions

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between employers and the printing unions of late years shows an extraordinary obtuseness upon the part of the latter which is as strange as it is discouraging; and no argument presented showing that the constant advance in wages is year by year not only handicapping business, but clearly driving work away from New York to competing points with more moderate wages—no such argument appears to produce the slightest effect upon the representatives of labor. The law of supply and demand is often quoted in a brutal manner by both "capital" and "labor:" by the former in its declination to pay the poor Italian laborers more than $1.35 a day in the present time of high cost of living, because there are "plenty more to take his place if he is not satisfied;" in the latter, when a compact union forces an exorbitant price upon the manufacturers of one locality because the stoppage of work means disaster and bankruptcy to the employer. Neither can properly represent the wider view of "supply and demand," because the ignorant excavator *is* entitled to "a living wage," while the acceptance by the employer of an exorbitant demand by a union does not by any means carry with it the justice of this demand, but, on the other hand, often leads to disaster to the local industry so affected—a disaster from which the wage-earner eventually suffers quite as much as the capitalist.

It should be noted that the wage scale for all labor connected with printing and bookbinding is very much higher in New York than anywhere else in the country. This condition is steadily driving work away from this locality to points where the union demands are materially less. The representative of the stereotypers' union says in The Outlook, in connection with the recent demand for an increase in wages from $24 to $27 per week: "We felt that the employers were getting more for their work, and we wanted our share." This statement is logically correct if based upon facts. The truth is, however, that the only advance the New York employers have secured in recent years was a slight increase in prices to meet the extra cost of output when they were forced to reduce the working day to nine hours. No increased rate had been made or contemplated by the master printers of New York when last November they were given twenty-four hours to accept an advance of from $24 to $27 a week. And it must be remembered that this figure now paid represents, as a rule, steady work by the year, and not, as with the carpenters and masons, employment only during good weather. Further, it is quite susceptible of proof that never in recent years have the margins of profits in the printing business of New York been as small as they are at present, this condition being due (1) to high rates of wages, (2) to the nine-hour scale, (3) to the fact that a very large and growing amount of work is being sent to competing points where the unions are less stringent in their methods.

Now, this action upon the part of the stereotypers' and electrotypers' unions, and similar demands in the composing-room, are slowly but steadily driving this class of work to other manufacturing centers, or, in the case of book-plates, to small towns and villages where non-union electrotypers and printers can do the work; and assuredly, sooner or later, this loss will be locally felt by organized labor, as it already is by the printing interest, controlled by the shortsighted unions in New York and the vicinity.

The representatives of the union in the article referred to state very specifically that no rules exist in their respective organizations limiting the output of the members; and the present writer is quite ready to accept this statement. This does not at all do away with the certainty that the influence—or shall we say the moral suasion?—of the majority of unions is directed towards keeping down the amount of work done by the individual. And this is certainly consistent with the often expressed aim of union officials that as many men as possible should be employed, provided that not less than the union scale is paid for their work.

If such be not the case, why is it one of the most strenuous aims of the unions to do away with piece-work and insist upon a time scale, when the inferior workman (of course always in the large majority) shall set the pace, beyond which his more able fellow shall go only at his peril?

It is invariably the desire of the unions to "level down" to a point where the individuality and capacity of the workman are

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lost, and never to "level up" to the standard of the better class of workers; and it is quite easy to see why this should be the case when we remember that, in the nature of things, the unions cannot, by any chance, be controlled by the better class of workman, who must ever be in the minority.

The writer already quoted (Mr. Boulton, of the stereotypers' union) says that the very strenuous rules limiting apprentices are for the purpose of avoiding "too great a surplus of labor in the market." This seems reasonable, but so little judgment is exercised that apparently no consideration is given to the future and to the natural growth of the business. The officers of the unions apparently care for nothing but in providing, for the present, high wages, and, for the future, a stringency of workmen. This will show the *raison d'être* of their existence, and the future of the trade does not, apparently, interest them.

We are told that in the management of an electrotype office "the chairman represents the union, and the foreman represents the management;" and it should be noted that the "chairman" is placed first as of by far the greater importance. But the reader is not told that if the foreman touches his hand to any work the union insists that he shall join their organization! By so doing he ceases to "represent the management" in the proper sense of the word, but is bound by his oath to carry out the commands of the union or suffer the consequences.

Now let us look at a single instance of the actions of the stereotypers' union. In a certain office known to the writer, one of the finishers (salary $27) was laid off sick, and it seemed likely that it might be some weeks before he could again take up his work. The manager might have felt entirely justified in considering his place vacant and filling it with a new hand, but this particular finisher had held the position for many years, and it seemed nothing more than fair to hold the post open for him.

A "helper" (wages $18) was put at his bench in the interim to try and clear up a part of the unfinished work, this helper being quite incompetent permanently to take the position of the absent finisher. At once the "chairman" of the office notified the foreman that this helper could not be allowed to use a tool unless he received the scale of $27. This "chairman," by the way, was a thoroughly able workman who had been employed in the office for many years, and he ventured to say to the foreman that he thought this rule, under the circumstances, rather a severe one, but if he failed to insist upon it he would lay himself open to a heavy fine from the union.

This is but one instance of many which might be cited of the arbitrary and tyrannical methods of the union—methods to which the better class of workmen are always opposed, tending to irritation between employer and workman without any possible advantage to the latter. Such regulations are made by the union's officers because of their dread of any freedom of action being allowed to members, and of the fear that its arch-enemy, the employer, "may take advantage" if the rules are not made very strict and inflexible.

The situation between the several unions controlling the printing business and the employers may be briefly summarized as follows:

I. No reasonable employer objects to unions *per se*, fully recognizing that the workmen have the same legal and moral right as the employer to form organizations with the aim of bettering the condition of their members. It should, therefore, be the attempt of all such employers to strive by all reasonable methods to minimize the many difficulties and frictions incident to the present relations between employer and workman, to the end that the former may help to show the absurdity of the alleged existence of a natural antagonism between capital and labor.

II. Contrary to the view so often expressed by the officers of the unions, who are not workmen, but whose salaries are produced by the dues of the laborer, there are, as every employer fully realizes, many of the best workmen in the printing business who have been forced into the union strongly against their own better judgment as to its efficacy. These men, realizing that they can always command the highest wages, would prefer personal freedom of action and the saving of their union dues for their families.

III. The meetings of the unions are

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by no means controlled by the better class of workmen. And here is the same danger in union methods as exists in the workings of the political primaries. The best workmen remain away from the first, and "the intelligent citizen" shuns the second, to the far-reaching injury of the industry affected and of the community at large. Almost every employer in the printing business has heard again and again from old and tried workmen remarks like the following: "There is no use in attending the meetings of the union and trying to prevent too radical actions. We are always in the minority, while the riffraff—the poor workmen—who can never long retain their positions, and the dyed-in-the-wool radicals, always outvote us, because they feel that troubles and strikes can do them no harm, while they may prove of some temporary advantage. Our influence and our vote against such odds are of no avail." Now, it must be remembered that this majority, made up as it is, represents the power which elects the officers of the union, and it is perhaps not to be wondered at that these officials feel that they can best carry out the wishes of their constituents by "showing their power" and submitting radical demands and regulations to employers.

IV. It is manifestly the aim of the union to place all its members upon the same footing—to stifle individual effort and to produce, as near as may be, absolute uniformity in work and wages. To best serve the purpose of the *officers* of a union, each workman should be like a cog in a wheel, doing precisely the work of its fellow cog, with no incentive to better his position by his superior ability or by more energetic work. Let any one cog be larger and of greater capacity than its neighbor, and the working of the union machinery begins to show friction.

V. When, however, as sometimes happens, the officers of a union are fair and broad-minded men, with the aim in view of bettering the *permanent condition* of its members (as is apparently the case with the Brotherhood of Locomotive Engineers), then such an organizatiom may be made of great value, not only to its members, but to the industry thus organized and to the community at large. But no lasting benefit will ever accrue to organized labor until its officers feel more clearly the responsibility of their positions, until the walking delegate is abolished or at least deprived of his arrogant anxiety at all times "to show his power," and last, but by no means least, until the unions feel sufficient confidence in the integrity of their motives to incorporate, and thus accept the full responsibility for their actions.

VI. But we must not lose sight of one of the marked characteristics of present labor conditions. The old and often friendly and cordial relations formerly existing between employer and employee seem to be things of the past, no matter how long these pleasant personal associations may have existed between the two. It is, sadly enough, quite impossible to feel the old regard for the personality and the good will of a man who may have been in your employ for twenty years when union affiliations compel him to consider as paramount his allegiance to his organization. At the mandate of a "walking delegate" he is forced, by his oath, to drop his tools and leave his work, utterly unmindful of the damage he is doing to a business from which for so many years he has made his living. He may often be an intelligent and self-respecting man, and yet, because he has no alternative but to obey the union's orders, he is the victim of tyranny. Frequently he may have to act in this manner without any knowledge of the alleged cause for this action. He has simply to obey orders, or lay himself open to expulsion from the union and have all his opportunities for work in his trade permanently cut off.

Formerly, when differences arose as to wages, time, or amount of work, these differences were adjusted by direct conferences between those individually interested. Now the officers of the unions say, in effect: "These men, whom you have heretofore considered as intelligent beings, some of whom may have been holding their present positions for many years, are totally incompetent to look after their own interests. We cannot permit them any freedom in their relations with their employers, and we must insist that all such matters be placed in our hands for adjustment. It is a matter of perfect indifference to us whether or not your employers feel themselves wrongly treated. If some

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other concern is 'unfair,' it is incumbent upon us, if we think we can gain by so doing, to order your men to injure your business as much as possible, upon the principle that 'an injury to one is an injury to all.'"

THE FOREST[1]

BY STEWART EDWARD WHITE

Author of "The Blazed Trail," "Conjuror's House," etc.

Chapter XIII.—The Hills

WE explained carefully to Dick that he had lit on the only spot in the Half-way Pool where the water was at once deep enough to break his fall and not too deep to stand in. We also pointed out that he had escaped being telescoped or drowned by the merest hair's breadth. From this we drew moral conclusions. It did us good, but undoubtedly Dick knew it already.

Now we gave our attention to the wetness of garments, for we were chilled blue. A big fire and a clothes-rack of forked sticks and a sapling, an open-air change, a lunch of hot tea and trout and cold galette and beans, a pipe—and then the inevitable summing up.

We had in two and a half days made the easier half of the distance to the Falls. At this rate we would consume a week or more in reaching the starting-point of our explorations. It was a question whether we could stand a week of ice-water and the heavy labor combined. Ordinarily we might be able to abandon the canoe and push on afoot, as we were accustomed to do when trout-fishing, but that involved fording the river three times—a feat manifestly impossible in present freshet conditions.

"I t'ink we quit heem," said Billy.

But then I was seized with an inspiration. Judging by the configuration of the hills, the River bent sharply above the Falls. Why would it not be possible to cut loose entirely at this point, to strike across through the forest, and so to come out on the upper reaches? Remained only the probability of our being able, encumbered by a pack, to scale the mountains.

"Billy," said I, "have you ever been over in those hills?"

"No," said he.

"Do you know anything about the country? Are there any trails?"

"Dat countree is belong Tawabinisáy. He know heem. I don' know heem. I t'ink he is have many hills, some lak'."

"Do you think we can climb those hills with packs?"

Billy cast a doubtful glance on Dick. Then his eye lit up.

"Tawabinisáy is tell me 'bout dat Lak' Kawágama. P'rhaps we fine heem."

In so saying Billy decided the attempt. What angler on the River has not discussed—again idly, again academically—that mysterious Lake alive with the burnished copper trout—lying hidden and wonderful in the high hills, clear as crystal, bottomed with gravel like a fountain, shaped like a great crescent whose curves were haunted of forest trees grim and awesome with the solemnity of the primeval? That its exact location was known to Tawabinisáy alone, that the trail to it was purposely blinded and muddled with the crossing of many little ponds, that the route was laborious—all those things, along with the minor details so dear to winter fire chats, were matters of notoriety. Probably more expeditions to Kawágama have been planned—in February—than would fill a volume with an account of anticipated adventures. Only, none of them ever came off. We were accustomed to gaze at the forbidding cliff ramparts of the hills, to think of the Idiot's Delight, and the Half-way Pool, and the Organ Pool, and the Burned Rock Pool, and the Rolling Stone Pool, and all the rest of them even up to the Big Falls—and so we

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would quietly allow our February plannings to lapse. One man Tawabinisáy had honored. But this man, named Clement, a banker from Peoria, had proved unworthy. Tawabinisáy told how he caught trout, many, many trout, and piled them on the shores of Kawágama to defile the air. Subsequently this same "sportsman" buried another big catch on the beach of Superior. These and other exploits finally earned him his exclusion from the delectable land. I give his name because I have personally talked with his guides, and heard their circumstantial accounts of his performances. Unless three or four woodsmen are fearful liars, I do Mr. Clement no injustice. Since then Tawabinisáy had hidden himself behind his impenetrable grin.

So you can easily see that the discovery of Kawágama would be a feat worthy even high hills.

That afternoon we rested and made our *cache*. A cache in the forest country is simply a heavily constructed rustic platform on which provisions and clothing are laid and wrapped completely about in sheets of canoe bark tied firmly with strips of cedar bark, or withes made from a bush whose appearance I know well, but whose name I cannot say. In this receptacle we left all our canned goods, our extra clothing, and our Dutch oven. We retained for transportation some pork, flour, rice, baking-powder, oatmeal, sugar, and tea; cooking utensils, blankets, the tent, fishing tackle, and the little pistol. As we were about to go into the high country where presumably both game and fish might lack, we were forced to take a full supply for four—counting Deuce as one—to last ten days. The packs counted up about one hundred and fifteen pounds of grub, twenty pounds of blankets, ten of tent, say eight or ten of hardware including the ax, about twenty of duffel. This was further increased by the idiosyncrasy of Billy. He, like most woodsmen, was wedded to a single utterly foolish article of personal belonging, which he worshiped as a fetish, and without which he was unhappy. In his case it was a huge winter overcoat that must have weighed fifteen pounds. The total amounted to about one hundred and ninety pounds. We gave Dick twenty, I took seventy-six, and Billy shouldered the rest.

The carrying we did with the universal tump-line. This is usually described as a strap passed about a pack and across the forehead of the bearer. The description is incorrect. It passes across the top of the head. The weight should rest on the small of the back just above the hips, not on the broad of the back as most beginners place it. Then the chin should be dropped, the body slanted sharply forward—and you may be able to stagger forty rods at your first attempt.

Use soon accustoms you to carrying, however. The first time I ever did any packing I had a hard time stumbling a few hundred feet over a hill portage with just fifty pounds on my back. By the end of that same trip I could carry a hundred pounds and a lot of miscellaneous traps, like canoe poles and guns, without serious inconvenience and over a long portage. This quickly gained power comes partly from a strengthening of the muscles of the neck, but more from a mastery of balance. A pack can twist you as suddenly and expertly on your back as the best of wrestlers. It has a head lock on you, and you have to go or break your neck. After a time you adjust your movements, just as after a time you can travel on snow-shoes through heavy down timber without taking conscious thought as to the placing of your feet.

But at first packing is as near infernal punishment as nearly mundane conditions can compass. Sixteen brand-new muscles ache, at first dully, then sharply, then intolerably, until it seems you cannot bear it another second. You are unable to keep your feet. A stagger means an effort at recovery, and an effort at recovery means that you trip when you place your feet, and that means, if you are lucky enough not to be thrown, an extra tweak for every one of the sixteen new muscles. At first you rest every time you feel tired. Then you begin to feel very tired every fifty feet. Then you have to do the best you can, and prove the pluck that is in you.

Mr. Tom Friant, an old woodsman of wide experience, has often told me with relish of his first try at carrying. He had about sixty pounds, and his companion double that amount. Mr. Friant stood it a few centuries and then sat down. He couldn't have moved another step if a gun had been at his ear.

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"What's the matter?" asked his companion.

"Del," said Friant, "I'm all in. I can't navigate. Here's where I quit."

"Can't you carry her any farther?"

"Not an inch."

"Well, pile her on. I'll carry her for you."

Friant looked at him a moment in silent amazement.

"Do you mean to say that you are going to carry your pack and mine too?"

"That's what I mean to say. I'll do it if I have to."

Friant drew a long breath.

"Well," said he at last, "if a little sawed-off cuss like you can wiggle under a hundred and eighty, I guess I can make it under sixty."

"That's right," said Del, imperturbably. "*If you think you can, you can.*"

"And I did," ends Friant with a chuckle.

Therein lies the whole secret. The work is irksome, sometimes even painful, but if you think you can do it, you can, for though great is the protest of the human frame against what it considers abuse, greater is the power of a man's grit.

We carried the canoe above the larger eddies, where we embarked ourselves and our packs for traverse, leaving Deuce under strict command to await a second trip. Deuce disregarded the strict command. From disobedience came great peril, for when he attempted to swim across after us he was carried down stream, involved in a whirlpool, sucked under, and nearly drowned. We could do nothing but watch. When finally the River spewed out a frightened and bedraggled dog, we drew a breath of very genuine relief, for Deuce was dear to us through much association.

The canoe we turned bottom up and left in the bushes, and so we set off through the forest.

At the end of fifteen minutes we began to mount a gentle ascent. The gentle ascent speedily became a sharp slope, the sharp slope an abrupt hill, and the latter finally an almost sheer face of rock and thin soil. We laid hold doggedly of little cedars; we dug our fingers into little crevices, and felt for the same with our toes; we perspired in streams and breathed in gasps; we held the strained muscles of our necks rigid, for the twisting of a pack meant here a dangerous fall; we flattened ourselves against the face of the mountain with always the heavy, ceaseless pull of the tump-line attempting to tear us backward from our holds. And so at last, when the muscles of our thighs refused to straighten our legs for the ascent of another foot, we would turn our backs to the slant and sink gratefully into the only real luxury in the world.

For be it known that real luxury cannot be bought; it must be worked for. I refer to luxury as the exquisite savor of a pleasant sensation. The keenest sense-impressions are undoubtedly those of contrast. In looking back over a variety of experience, I have no hesitation at all in selecting as the moment in which I have experienced the liveliest physical pleasure one hot afternoon in July. The thermometer might have stood anywhere. We would have placed childlike trust in any of its statements, even three figures great. Our way had led through unbroken forest oppressed by low brush and an underfooting of brakes. There had been hills. Our clothes were wringing wet, to the last stitch; even the leather of the tump-line was saturated. The hot air we gulped down did not seem to satisfy our craving for oxygen any more than lukewarm water ever seems to cut a real thirst. The woods were literally like an oven in their hot dryness. Finally we skirted a little hill, and at the base of that hill a great tree had fallen, and through the aperture thus made in the forest a tiny current of cool air flowed like a stream. It was not a great current, nor a wide; if we moved three feet in any direction, we were out of it. But we sat us down directly across its flow. And never have dinners or wines or men or women or talks or books or scenery or adventure or sport or the softest, daintiest refinements of man's invention given me the half of luxury I drank in from that little breeze. So the commonest things—a dash of cool water on the wrists, a gulp of hot tea, a warm dry blanket, a whiff of tobacco, a ray of sunshine—are more really the luxuries than all the comforts and sybaritisms we buy. Undoubtedly the latter would also rise to the higher category if we were to work for their essence instead of merely signing club checks or paying party calls for them.

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Which means that when we three would rest our packs against the side of that hill, and drop our head-straps below our chins, we were not at all to be pitied, even though the forest growth denied us the encouragement of knowing how much farther we had to go.

Before us the trees dropped away rapidly so that twenty feet out in a straight line we were looking directly into their tops. There, quite on an equality with their own airy estate, we could watch the fly-catchers and warblers conducting their small affairs of the chase. It lent us the illusion of imponderability; we felt that we too might be able to rest securely on graceful gossamer twigs. And sometimes, through a chance opening, we could see down over billows of waving leaves to a single little spot of blue, like a turquoise sunk in folds of green velvet, which meant that the River was dropping below us. This, in the mercy of the Red Gods, was meant as encouragement.

The time came, however, when the ramparts we scaled rose sheer and bare in impregnability. Nothing could be done on the straight line, so we turned sharp to the north. The way was difficult, for it lay over great fragments of rock stricken from the cliff by winter, and further rendered treacherous by the moss and wet of a thousand trickles of water. At the end of one hour we found what might be called a ravine if you happened not to be particular, or a steep cleft in the precipice if you were. Here we deserted the open air for piled-up brushy tangles, many sharp-cornered rock fragments, and a choked streamlet. Finally the whole outfit abruptly ceased. We climbed ten feet of crevices and stood on the ridge.

The forest trees shut us in our own little area, so that we were for the moment unable to look abroad over the country.

The descent, abrupt where we had mounted, stretched away gently toward the north and west. And on that slope, protected as it was from the severer storms that sweep up the open valleys in winter, stood the most magnificent primeval forest it has ever been my fortune to behold. The huge maple, beech, and birch trees lifted column-like straight up to a lucent green canopy, always twinkling and shifting in the wind and the sunlight. Below grew a thin screen of underbrush, through which we had no difficulty at all in pushing, but which threw about us face-high a tender green partition. The effect was that of a pew in an old-fashioned church, so that, though we shared the upper stillnesses, a certain delightful privacy of our own seemed assured us. This privacy we knew to be assured also to many creatures besides ourselves. On the other side of the screen of broad leaves we sensed the presence of life. It did not intrude on us, nor were we permitted to intrude on it. But it was there. We heard it rustling, pattering, scrambling, whispering, scurrying with a rush of wings. More subtly we felt it, as one knows of a presence in a darkened room. By the exercise of imagination and experience we identified it in its manifestations—the squirrel, the partridge, the weasel, the spruce hens, once or twice the deer. We knew it saw us perfectly, although we could not see it, and that gave us an impression of companionship, so the forest was not lonely.

Next to this double sense of isolation and company was the feeling of transparent shadow. The forest was thick and cool. Only rarely did the sun find an orifice in the roof through which to pour a splash of liquid gold. All the rest was in shadow. But the shadow was that of the bottom of the sea—cool, green, and above all transparent. We saw into the depth of it, but dimly, as we would see into the green recesses of a tropic ocean. It possessed the same liquid quality. Finally the illusion overcame us completely. We bathed in the shadows as though they were palpable, and from that came great refreshment.

Under foot the soil was springy with the mold of numberless autumns. The ax had never hurried slow old servant decay. Once in a while we came across a prostrate trunk lying in the trough of destruction its fall had occasioned. But the rest of the time we trod a carpet to the making of which centuries of dead forest warriors had wrapped themselves in mold and soft moss and gentle dissolution. Sometimes a faint rounded shell of former fair proportion swelled above the level, to crumble to punkwood at the lightest touch of our feet. Or, again, the simulacrum of a tree-trunk would bravely oppose our path, only to melt away into nothing, like the opposing phantoms of Æneas, when

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we placed a knee against it for the surmounting.

If the pine woods be characterized by cathedral solemnity, and the cedars and tamaracks by certain horrifical gloom, and the popples by a silvery sunshine, and the berry-clearings by grateful heat and the homely manner of familiar birds, then the great hardwood must be known as the dwelling-place of transparent shadows, of cool green lucence, and the repository of immemorial cheerful forest tradition which the traveler can hear of but which he is never permitted actually to know.

In this lovable mystery we journeyed all the rest of that morning. The packs were heavy with the first day's weight, and we were tired from our climb; but the deep physical joy of going on and ever on into unknown valleys, down a long, gentle slope that must lead somewhere, through things animate and things of an almost animate life, opening silently before us to give us passage, and closing as silently behind us after we had passed—these made us forget our aches and fatigues for the moment.

At noon we boiled tea near a little spring of clear, cold water. As yet we had no opportunity of seeing farther than the closing in of many trees. We were, as far as external appearances went, no more advanced than our first resting-place after surmounting the ridge. This effect is constant in the great forests. You are in a treadmill—though a pleasant one withal. Your camp of to-day differs only in non-essentials from that of yesterday, and your camp of to-morrow will probably be almost exactly like to-day's. Only when you reach your objective point do you come to a full realization that you have not been the Sisyphus of the Red Gods.

Deuce returning from exploration brought indubitable evidence of porcupines. We picked the barbed little weapons from his face and nose and tongue with much difficulty for ourselves and much pain for Deuce. We offered consolation by voicing for his dumbness his undoubted intention to avoid all future porcupines. Then we took up the afternoon tramp.

Now at last through the trees appeared the gleam of water. Tawabinisáy had said that Kawágama was the only lake in its district. We therefore became quite excited at this sapphire promise. Our packs were thrown aside, and like school-boys we raced down the declivity to the shore.

[TO BE CONTINUED]

The New American Navy: The Coming of Cervera's Fleet[1]

By John D. Long

Secretary of the Navy from 1897 to 1902

SPAIN'S naval division, under the command of Admiral Cervera, arrived off the island of Martinique on May 11, 1898. Thirty-six hours later, information of its appearance there reached Washington. Vital as was this intelligence, there was natural irritation because of the time lost in its transmission, and there was some disposition to attribute the delay to the pro-Spanish sympathies of the inhabitants of the French island. If so, redress was out of the question and recrimination was useless. The Department, therefore, centered its attention upon Cervera's fleet. With it afloat there was constant menace to our blockade and to our coast; with it destroyed or shut up in port, our blockade and coast were absolutely safe, Spain's defeat was assured, and Cuba would fall, a ripe apple, into our mailed hand.

There was no fear that Cervera would escape ultimate annihilation; rather was there an uneasy feeling that, in the game of strategy which had begun, he might evade us at first and thus postpone the inevitable. The men who studied the war board at midnight of May 12–13, when news of Cervera's appearance reached

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This is the eighth of a series of twelve papers to appear in the Magazine Numbers of The Outlook. Other papers will be: Schley's Movement to Santiago, The Battle of Santiago, Valiant Deeds in the War with Spain; Samoa, the Philippines, and China; Recent Naval Lessons.

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them, were confident, however, that the dispositions arranged were such as to insure his apprehension within a reasonable time. Notification that he had been sighted was at once transmitted by cable and scout to Rear-Admiral Sampson, then returning to Key West from his arduous trip to San Juan. Commodore Schley, at Hampton Roads, was preliminarily instructed to get ready for sea, and a few hours later was directed to proceed to Charleston, South Carolina, where he would be in a better geographical position to reinforce Sampson or to protect the naval base at Key West. The news of Cervera's presence was telegraphed to Commodore George C. Remey, the efficient commandant of the naval base at Key West, and twenty-four hours later he was ordered to remove all but the smallest blockading vessel from Cienfuegos and to advise the ships off the Cuban coast to be prepared in case of the appearance of the enemy.

These orders were intended to improve the strategic position of the units into which our fleet was divided; they were certainly in the direction of concentration, that illuminating principle which had lighted our way from the outset of the war. When Schley was directed to sail for Charleston, the intention existed to make this merely a port of call. To Key West he was now ordered, and proceeded at 6 P.M., May 15. Sampson, in the meantime, had arrived off Puerto Plata, Santo Domingo, from which point he cabled to the Department in regard to a press report that Cervera had returned to Cadiz, Spain, and to Commodore Remey, directing him to send the dynamite cruiser Vesuvius to San Juan, provided the Spanish division had been sighted in Peninsular waters. Freed from concern in regard to Cervera, Sampson proposed to return and capture the capital of Porto Rico, the weakness of which he had developed by a bombardment. To him, however, as it had to the Department, the situation changed when he received despatches from Washington, the first of which announced the appearance of Cervera off Martinique, and the second his arrival on May 14 at Curaçao. The later message directed Sampson to hasten to Key West.

When Cervera flashed like a comet across the narrow horizon at Martinique, he added a new feature to the problem of search which we had been attempting to solve. At the time he sailed from the Cape Verde Islands, his objective was clouded by the comparatively numerous points to which he might proceed; his arrival off Martinique established the fact that either Cuba or Porto Rico was his destination. The coast of the United States was out of the question at the moment, because he had necessarily burned the greater part of his coal, and he must replenish his supply before he could undertake any distant and offensive movement. It may be interpolated here, as characteristic of human nature, that with the appearance of Cervera in American waters, and the departure of Schley from Hampton Roads, there was practically immediate cessation of demands from our ports for protection. On the day Cervera lay off Martinique, Sampson bombarded San Juan, Porto Rico, and, while we did not know it then, this fact, which Cervera learned through the commander of his torpedo-boat flotilla, as well as the information that he could not obtain coal at Fort de France, determined him to seek refuge elsewhere. Three days before Cervera's arrival, the Department had been advised that colliers would probably meet him off the north coast of Venezuela. When he was reported at Curaçao, therefore, it seemed likely that this information was correct, and in the light of it the Naval War Board and the Department studied the possibilities of the situation. The four ports, one of which must be his ultimate destination, were San Juan, Santiago de Cuba, Cienfuegos, and Havana. The last named seemed out of the question, because to enter it he would have to encounter a superior force, and once in it he could not hope to escape the fleet which we were certain to assemble before it, and which would be able to operate from the base of Key West, only ninety miles away. Cienfuegos appeared the most probable in view of the report that he was carrying munitions essential to the defense of Havana, with which Cienfuegos had railroad connection; but it was also probable that he might make Santiago de Cuba, and, after coaling, attempt a dash into the Gulf of Mexico—a campaign which, however, would have had little justification when there existed

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but two means of exit, each of which would be promptly guarded by a squadron superior to his own.

This speculation is interesting as showing the way in which the Department reasoned with respect to anticipated developments. How nearly it conformed to the views of the Spaniards themselves may be seen by a quotation from a book written by Captain Victor M. Concas y Palau, who served as commander of the Infanta Maria Teresa and Cervera's Chief of Staff. "The only harbors which we could enter," Captain Concas wrote, "were: First, San Juan, which we had to discard altogether, because, as the United States Admiral has said, with good reason, he could have taken it whenever he pleased. Second, Havana, which we supposed to be well guarded, and it was indeed, since the Americans have since said that it was considered highly improbable that we should attempt to enter Havana, and it must be understood that it was better guarded by the squadrons at a distance than those near by, because, in spite of the blockade, it would have been difficult to prevent ships, whether injured or not, from placing themselves under the protection of the batteries of the city, while an encounter at a distance from Havana meant the total destruction of our squadron. Third, Cienfuegos, which we also supposed guarded, especially since, our squadron having been sighted from the southward, it was from here that our passage to Havana could be most effectually cut off; moreover, this harbor, situated at the head of Cazones Bay, is a veritable rat-trap, very easy to blockade, and from which escape is more difficult than from any other harbor of the island. We knew there were torpedoes there, but no fortifications to amount to anything, and, moreover, the entrance is very difficult to defend against a serious attack from the sea.

"On the other hand, we were twelve hundred and fifty miles distant from the latter harbor, while from Havana, or Dry Tortugas and Key West, the enemy's base of operations, they had to make a run of only five hundred miles to cut us off. For this reason, Cienfuegos Harbor was not seriously considered by us at that time. Later, when starvation stared us in the face at Santiago de Cuba, the former harbor was thought of as a possible solution, but not on the day of our arrival at Martinique.

"There remained as the only solution going to Santiago de Cuba, the second capital of the island, which we had to suppose, and did suppose, well supplied with provisions and artillery in view of the favorable conditions of the harbor entrance. Moreover, the southern coast of the island offered chances of sortie on stormy days and an open sea for operations, after we had refitted and made repairs. But as we also supposed that the fortifications there were not sufficient to afford us much support in the sortie, it was not at that time decided to go to said harbor in the hopes of a solution which would permit us to force our way into Havana harbor. The distance from Martinique to Santiago is about nine hundred and fifty miles, so that the hostile squadron, which was at San Juan, could easily have arrived there ahead of us. But we never believed that it would do so, thinking that Admiral Sampson—though it has since come to light that he did not know of our arrival—would do what he actually did, namely, cover the remotest possibility, the entrance to the only fortified point, Havana."

We knew nothing, of course, of the conditions under which Cervera was acting; but strategical and geographical considerations determined our plan of campaign. The moment the Department learned of the enemy's presence in the Caribbean Sea, it turned the eyes of the navy—its scouts—in his direction. The Minneapolis was directed to proceed at her utmost speed to Caicos Bank, Bahamas, and cruise between that point and Monte Cristi, Hayti, and keep a sharp watch for the Spanish division. The St. Paul was ordered to cruise between Morant Point, Jamaica, and the west coast of Hayti. By means of these two vessels, the Department believed it would prevent the unperceived passage of Cervera around the eastern end of Cuba. As an indication of how quickly the situation changed, the St. Paul, which was coaling at Hampton Roads, and had not carried out her original orders, was, a few hours later, on May 14, directed to proceed to Key West, there to coal to her full capacity and await further instructions. The modifica-

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tion of the orders to the St. Paul was the result of the arrival of the Spanish division at Curaçao. Cervera's failure to proceed directly to Cuba, which was his objective, could only be attributed to his expectation of obtaining coal in the vicinity of Curaçao, and this inference was supported by the report of the impending arrival of colliers in the Gulf of Venezuela. The colliers did not arrive, and the armored cruisers Infanta Maria Teresa and Vizcaya took on four hundred tons of coal at Willemstadt. At Key West the St. Paul would be strategically in a central position—not much farther from the Windward Passage, to which she had first been ordered, than the Spanish division, and only two hundred miles from the Yucatan Passage, which the enemy might use in order to enter the Gulf of Mexico or to reach Havana, and available for service in any direction in which developments in the situation might require the presence of a fast scout. While the St. Paul was covering the distance of a thousand miles between Hampton Roads and Key West in four days, the Department decided again to modify her orders. It was planned to dog the movements of Cervera—to send three of our fast cruisers, one of which should be the St. Paul, the second the Minneapolis, and the third the Harvard, to the Gulf of Venezuela, there to get and keep in touch with him. Thus, wherever he should go, he would be preceded or followed by a vessel of superior speed, which, upon approach at a near-by cable station, would drop out of the race for a short time to communicate with the Department or the commander-in-chief. The St. Paul was due at Key West, the Minneapolis was cruising in accordance with the orders given between Caicos Bank and Monte Cristi Island, and the Harvard was at St. Pierre, in which it at first had been believed she was blockaded by a Spanish torpedo-boat destroyer. It subsequently developed that the enemy's vessel, the Terror, had been compelled to enter Fort de France to make repairs. The Terror later crept to San Juan, where she was badly injured in an engagement with the St. Paul.

The plan to keep in touch with the Spanish squadron was not put into execution, because of the enemy's departure from Curaçao, and Rear-Admiral Sampson suggested a different disposition of the scouts. His instructions contemplated that the Yale and St. Paul should cruise between Morant Point, Jamaica, and Mole St. Nicholas, Hayti, and Cuba, and the Harvard across the Mona Passage, which separates Santo Domingo and Porto Rico, and along the northern coast of the latter island. The Department modified these orders so as to have the St. Paul and Yale proceed to Cape Haytien, Hayti, and there await further orders. The Yucatan Passage was patrolled by the Cincinnati and Vesuvius.

The orders and movements of the scouts have been given in detail because of the dependence placed on these ships by the Department. Captain Concas has not, apparently, a high opinion of this class of vessels. "A question arises here, which has since been discussed," he says in his book, "but which at the time seemed very clear to us, namely, that it would be the telegraph rather than the hostile scouts that would betray us, and as a matter of fact that is what happened." But Captain Concas, when writing this passage, perhaps lost sight of the fact that it was essential to the United States to keep close track of Cervera's squadron wherever it should go, and that physical impossibilities prevented our consular or other agents from keeping constant touch with it. Had Cervera succeeded in leaving Santiago de Cuba before May 26, he would have been followed by one of five vessels, all fast and most of which were of greater coal endurance than any of the ships of his own command. To one of these scouts, indeed, is due the credit of capturing the cargo of coal which in his possession would have enabled departure from Santiago.

In order to aid the reader it may be desirable now to state the position of the fighting ships of the opposing squadrons. Admiral Cervera was last reported as preparing to sail from Curaçao at 6 P.M. of May 15. Rear-Admiral Sampson received this information off Cape Haytien at 12:30 A.M., May 16. His squadron, which was pushing on as much as possible, was in a position at noon of May 17 to prevent the enemy from reaching Havana, via the Bahama Channel, without a conflict. Believing his personal presence more desirable at Key West, where he could

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get into communication with the Department, he authorized Captain Robley D. Evans to take command of the squadron, and himself, in the New York, proceeded with all despatch to that naval base. The Flying Squadron left Charleston for Key West at the same hour Cervera was reported as having left Curaçao, and, steaming at twelve knots, arrived at its destination at 12:30 A.M., May 18. The New York reached Key West at three o'clock in the afternoon of the same day.

Instructions from the Department and Rear-Admiral Sampson had caused arrangements to be made at Key West for promptly coaling all the ships that might apply for fuel. Assured that Sampson's division was in a position to prevent Cervera's use of the Bahama Channel to reach Havana, the Department determined to send the Flying Squadron to Cienfuegos. In selecting Cienfuegos as the station of this squadron, the Department was actuated by the information that the Spanish vessels were carrying munitions of war necessary to the defense of Havana, and that the orders were imperative to reach either that or some other point in railroad communication with Havana. Cienfuegos appeared to be the only port fulfilling these conditions. Besides, it was necessary that the blockade there should be defended, and that the Yucatan Channel should be covered. Moreover, with Sampson before Havana and Schley at Cienfuegos, the armored vessels of the United States would be in a position from which they could strike either for the defense of our own blockade and coast, or engage in an offensive movement, combined or separate, against the enemy's squadron. We had learned from our Consul at Curaçao that the Spanish ships were short of coal. With the meager coaling appliances at the Spanish ports not covered by our ships, some days would have to be occupied by Cervera in refilling the bunkers of his vessels. If he sought refuge in San Juan, the plans adopted by the Department would have resulted in his being promptly reported by a scout off that port. The receipt of this information would have been followed by instructions to Sampson and to Schley to proceed at full speed to Porto Rico. These instructions could have reached Sampson within six hours, and Schley within eighteen hours, the Department having determined to hold fast cruisers at Key West for the special purpose of conveying them. It was calculated that in five days there would be before San Juan a force of such strength that Cervera could not leave without annihilation. But if Cervera had succeeded in obtaining coal in such time that it might have been thought inadvisable to have ordered our armored ships before San Juan, then he would have been followed by scouts, just as it was intended he should be followed by the vessels stationed off Santiago. With our armored divisions off Havana and Cienfuegos, he would not have dared to proceed to either of those points, and had he attempted a demonstration against our Atlantic coast, Sampson would have started in pursuit and Schley would have been ordered to Havana to maintain the blockade of that harbor. These movements would have restored the conditions existing prior to Cervera's appearance off Martinique. A dash to the north by the Spanish division would have been disadvantageous in one sense to Sampson, but disadvantageous also to Cervera, who would have been compelled to act on exterior lines—that is, follow a curve, while Sampson would have steamed along a straight line. Deprived of the Iowa, which had joined Schley, the mobility of Sampson's division was sensibly diminished, and it was not until May 28, when the Oregon, which had reached Key West, had coaled, that it became tactically equal to the task of fighting and destroying such a swift foe as we believed Cervera's ships to be. But between May 19 and May 28 the only vessels under Sampson's command which were capable of maintaining a running fight with the Spanish division were his flagship, the New York, and the Indiana. The sluggish monitors could not hope to keep within range of the enemy, unless, as Cervera steamed by, they succeeded in disabling some of his vessels. The plans of battle issued by Sampson were calculated to keep the Spaniards within fighting range of the monitors as long as possible. From what we know now of the condition of the hostile fleet, it is not unlikely that the New York and the Indiana could, without assistance, have destroyed or seriously crippled the Spanish squadron; and the same result could perhaps have been

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achieved by the Oregon alone. But the estimate of efficiency which we placed upon the Spanish cruisers and torpedo-boat destroyers made questionable the ability of the Oregon or of the Indiana and New York to annihilate them.

Sampson placed his squadron in the Bahama Channel so as to intercept Cervera in case he eluded Schley and attempted to make Havana via the Windward Passage; and he subsequently endeavored to obey the Department's instruction to cover that port from the westward also, in order to bring the Spaniards to action should they pass Schley off Cienfuegos and steam through the Yucatan Channel. No one better than Sampson understood the difficulties and perplexities of the commander of the squadron directed to remain off Havana. Yet he generously chose that station, though he had been authorized by the Department to proceed to Cienfuegos, where it was believed the enemy would seek refuge.

Promptness had been displayed by Rear-Admiral Schley in making the voyage to Key West, and there was equal promptness in the coaling of his vessels upon arrival—both auguries of what should have been his future swiftness of movement in order to insure the early overtaking of Cervera.

Upon his arrival, Schley had been instructed, through the Commandant of the naval base, to sail for Havana to support the blockade until the appearance of the naval force attached to Sampson's command. Before this order could be observed, Rear-Admiral Sampson now directed him to "proceed with despatch (utmost) off Cienfuegos." Rear-Admiral Sampson also directed him to establish, "with the least possible delay," a blockade "as close as possible." The Flying Squadron sailed at eight o'clock on the morning of May 19, and arrived at and established a blockade off Cienfuegos at seven o'clock on the morning of May 22, requiring almost three days to cover this distance. The Iowa and the Dupont sailed in company from Key West at 11:20 of the morning of May 20, twenty-seven hours after the departure of the Flying Squadron, and proceeded via Havana. The Dupont arrived at Cienfuegos early in the morning, and the Iowa at 1:30 P.M. of May 22. The battle-ship thus made the voyage in two hours over two days, and reached its destination only six and a half hours after Schley. This absence of despatch on the part of Schley was certainly contrary to his instructions, and might have had unfortunate results. Had Cervera at Curaçao selected Cienfuegos as his destination, he could, proceeding with the same speed he employed to reach Santiago, have entered the former port some hours before Schley arrived.

Thirty miles from Key West, the Flying Squadron sighted the Marblehead and Eagle, which formed a division under the command of Captain Bowman H. McCalla. Schley knew that McCalla had been at Cienfuegos, but did not attempt to communicate with him, and McCalla, believing the Flying Squadron bound for the Caribbean Sea, did not, except through the Eagle, seek to acquaint the Commodore with the situation at the Cuban port. All this was to have decidedly serious consequences, which might, under certain circumstances, have proven disastrous. That the failure to stop the Marblehead was not because of any desire to proceed "with despatch (utmost)" is shown by the fact that when the Commodore subsequently spoke the Cincinnati, he stopped his squadron, and called Captain Colby M. Chester, commanding the cruiser, on board his flagship, though the latter had no information of special importance to communicate.

Between thirty and forty-five miles from Cienfuegos Schley reports, and he is corroborated by one of the officers of the Brooklyn, that he heard guns fired with the cadence of a salute. As Cienfuegos had been reported as the destination of the enemy's division, Schley regarded the guns as the welcome of Spanish forts and ships to the incoming Spanish men-of-war, and this impression was strengthened when he subsequently sighted smoke in the harbor.

At dawn of May 19 the Spanish squadron entered Santiago de Cuba. "By a miracle," to again quote Captain Concas, "it arrived there intact, and there was nothing to be done but to suffer the consequences of its departure (from Cape Verde)." Through spies in Havana the efficient chief signal officer of the army, Brigadier-General A. W. Greely, learned on the same day that the Spanish division

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was "probably" at Santiago. The Minneapolis, St. Paul, St. Louis, Harvard, and Yale were at once instructed by cable to proceed off Santiago, to watch carefully and to keep in communication with the Spanish division, reporting as often as possible to the Department. These orders were received by all the ships except the St. Louis, Captain Goodrich commanding, the whereabouts of which was unknown, and the failure to reach her was doubly annoying in view of the fact that she had only recently come from Santiago and Guantanamo, where she had done very gallant service in cutting cables, and was consequently familiar with conditions at both those ports.

Every Day

By Roy Rolfe Gilson

LOVE? I can tell by the way you talk of it that you read the newspapers. So do I, every evening. How otherwise could I keep abreast of the world's affairs? But in the matter of love I remember always that the press deals mostly with fashionable brides and domestic infelicities. I am not one of those who scoff at marriage in this money age. I believe there are happy love stories elsewhere than in books. How can I believe otherwise, I who have been married happily these twenty years? It is true that I am a grocer; that I sell cabbages, yes—but with my head I sell them, not with my heart.

"John," I say, "a pound of butter for this little boy."

I say that with my head.

"And how old are you, my little man?"

I say that with my heart. For I too had a little boy once, so that all little boys who come to buy butter from me make me forget that I am a grocer. I remember only that I am a man; that I was a father for a little while.

They write us love stories, these young authors of ours, pretty tales sometimes—love stories of the rich, on yachts, in palaces; love stories of the poor. We of the middle class—tradesfolk they call us across the sea—we also have our love stories. But we are neither elegant nor dirty enough, it seems, to put in books. We do not talk French, we do not talk dialect. Yet—strange, is it not?—we love our wives and our children, and, what is more, we are true to them.

Yes, we are true to them. You do not hear of us—of our contented marriages. We are not in the court-rooms; we are not in the press. You will find us daytimes in our stores; evenings in our homes. Your grocer does not ask, Is marriage a failure? He goes on selling cabbages and raising sons.

When I say Love, I do not mean trading coronets for bright new gold. I do not mean bartering women, here in this free land of ours, for money; there, on the other side, for an empty name. Neither do I mean the gamboling of school-children, which is harmless and sweet enough; nor the passion for other men's wives, which is vile.

I mean the love which is not brilliant when written down. Sometimes, twittingly, they call it the old-fashioned kind—just as they smile at hollyhocks and praise the rose, the rose, always the rose, the rose, big as one of my cabbages, which grows under glass. Hollyhocks grow in the open air and the naked sun. They may not be the prettier for that. I am only saying that the love I mean blooms humbly but lasts—lasts all summer, in God's own air.

I will tell you of such a love. You need not smile. I shall not tell you of a wooing. It is not for you or any other man, how I won Kate. You ought to know how honest wives are won. Besides, though they make the most of it in story-books, to me wooing is the least of love.

Kate married me—that is enough for you. I was young then, and a grocer's clerk, a boy just out of school. It was the time—you know that time—when you like poetry, and gather arbutus in the spring. I called her Little Flower. It was Burns put that into my head. There, it has slipped out, that foolish little name, though it seems a sacrilege to breathe those words. Dear and sacred they are to me—yes, to me, the grocer!—green-

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grocer if you like!—those two little words of poetry.

She gave a boy to me. Children are burdens, I hear it said. Well, it is only the lazy, the selfish people who tell you that—the women who fondle lap-dogs, who dress and idle their days away; the men who have no thought save of money and their own sweet will. They are the ones who measure—measure as I do coffee—the trouble of rearing and loving a little child. Five years we kept that little son of ours; and of all my life, I tell you, those were the years I would choose to be judged by on the Judgment Day.

Now, when my work is done, to find that little boy again lying in wait for me behind my door, to see his eyes shine and hear his cry—what would I not give God for that? There never was worry—and you see for yourself my hair is gray—never was worry I could not forget in the doorway, when that little boy smiled.

We, we three together, lived the life of our little town. What that means every one knows—a little house in a little yard, with lilacs and geraniums and a plot of grass which I mowed myself. On Sunday we went to church. We took home some one to dinner—one of her folks or mine. Then we drove, perhaps, through the country, praising the farms. Work mostly—work and a little play. You live simply. You do not go in for show. You rear your children. You teach them a thing or two. You see them married, and settled down—presently with children of their own to dandle on your knee. Then they save a place for you on the hillside. But they miss you when you're gone.

Day after day we sit at our table, Kate by the coffee, I by the meat. Day after day we talk of the store, of the weather, of the doings and sayings of our little town—never a word of our love for each other, if you mean the love-words they put in books. Pretty enough when we used to read Burns together and pick the arbutus, they would only sound foolish now. They are for young folks, I'm thinking. They are light and airy like a boy's love. They are made for a boy's lips. We have weighed them, somehow, and found them wanting now that our hair is gray. So, when the old mood comes to us to say some fond, sweet word, we talk of our little son. He is our love story.

Lilacs—you should smell our yard in May. There is a bush by the porch where we sit evenings. We take the blossoms, great scented bunches of them filling Kate's arms and mine. We go up to that hillside. We lay the flowers on the green grass—the grass that little boys love to play in. It grows as softly there above them as it grew once beneath their bare little feet. We go home with empty arms—empty they have been, empty now they will always be; but it is that, *that*, I tell you, that emptiness, that sorrow, the sharing of it through the days and years, which makes our love like the sky, like the sea.

You see me among my flour-barrels. You hear me bargaining for cabbages. You see me living the same old workaday life, day after day.

"What a humdrum fellow!" you cry.

Why, if I had a son, he would never dream of being some day like me. He would not wish to be like his father. Well, I know that. I, I too, expected to be a hero when I was a little boy.

And so you see me, yet do not see me. You see the grocer. You do not see the man. You see Kate, but you do not see *my* Kate. To live together while we are here, to live together Somewhere over There—maybe to have our arms full again—that now is our dream, our dream of happiness.

Yet poetry, they say, is dead. It is not true, I tell you—I, the grocer, tell you that. It lives where love is, in the hearts of men. If it is dead to you, then your heart is dead. I know, for my heart is living. A poem is there, though I cannot write it. I am a grocer, I cannot rhyme. It is for you, you poets, to find the words for it; to talk less about roses and sing more—sing of such love as mine.

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Felix Adler's Moral Faith[1]

NO one can read Dr. Adler's "Life and Destiny" without being impressed with the strength of his faith. The thoughts lovingly collected in this volume by some of his disciples are not the thoughts of an agnostic, but of a man who has a sustaining belief in the vital truths lying at the root of all religion. Not only does he think these truths, but he feels them—a far deeper perception and one infinitely more quickening to those who read his words. Again and again we are forced to recall Tennyson's lines:

> There lives more faith in honest doubt,
> Believe me, than in half the creeds.

The beliefs here expressed are not borrowed beliefs, which really belong to others and might be swept away in times of crisis, but beliefs that have grown out of Dr. Adler's own experience, and have become a part of the very fiber of his being. There is almost a Methodist insistence that faith, to have a saving quality, must be based upon personal spiritual experience. "It is a mistake," he writes, "to approach the subject of religion from the point of view of philosophy. All really religious persons declare that religion is primarily a matter of experience. We must get a certain kind of experience, and then philosophic thinking will be of use to us in explicating what is implicated in that experience. But we must get the experience first. . . . The experience of religion is not reserved for the initiated and elect; it is accessible to every one who chooses to have it. The experience to which I refer is essentially moral experience. It may be described as a sense of subjection to imperious impulses which urge our finite nature toward infinite issues; a sense of propulsions which we can resist, but not disown; a sense of a power greater than ourselves with which, nevertheless, in essence we are one; a sense, in times of moral stress, of channels, opened by persistent effort, which let in a flood of rejuvenating energy, and put us in command of unsuspected moral resources; a sense, finally, of complicity of our life with the life of others, of living in them, in no merely metaphorical signification of the word; of unity with all spiritual being whatsoever."

This is the language of the schools and not of the experience meeting, but the appeal is not the less distinctively to the "witness within ourselves." This witness not only reveals to us that we are a part of the Infinite Spirit, but also that we are parts of one another. "Others" to Dr. Adler means simply "other selves," and if his sense of union with God is less vital than that of most Christian teachers, his sense of union with his fellow-men is more vital. Distinctively Christian is his attitude toward others—the reverence which he teaches being not the worldly reverence for those who are exalted, but the Christlike reverence for "every man, however humble." Should Dr. Adler write a book upon Christian truths which Christian pulpits ignore, he would apparently find himself troubled by the number of texts on which he might wish to preach.

But the chapter which will be read with the most surprise by those who have thought of Dr. Adler as a mere teacher of unbelief is that upon immortality. Here again his faith rests entirely upon the inward witness, and it is less clear, perhaps, than his faith in the omnipresence of God and the divineness of man. Nevertheless, it has in it a sustaining power. Here, in part, is what he writes:

> The conservation of moral energy is in a certain sense as true as the conservation of mechanical energy. We are not dust merely, that returns to dust. . . . Our moral ideal is destined to be realized, though we may not know *how* it will be realized.
>
> Vast possibilities suggest themselves to us of an order of existence wholly different from all that we have ever known; a gleam reaches the eye, as it were, from a far celestial land, and the crimson dawn of a Sun of Truth appears, to which the splendors of our earthly mornings are as obscurity.
>
> As for myself, I admit that I do not so much desire immortality as that I do not see how I can escape it. If I, as an individual, am actually under obligation to achieve perfection, if the command "Be ye therefore perfect" is addressed, not only to the human race in general, but to every single member of it (and it is thus that I must interpret the moral imperative), then, on moral grounds, I

[1] *Life and Destiny; or, Thoughts from the Ethical Lectures of Felix Adler.* McClure, Phillips & Co., New York.

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do not see how my being can stop short of the attainment marked out for it, of the goal set up for it.

What may be the nature of that other life it is impossible to know and it is useless to speculate. Such terms as consciousness, individuality, even personality, are but finite screens which give no adequate clew to the infinite for which they stand. Only this I feel warranted in holding fast to—that the root of my selfhood, the best that is in me, my true and only being, cannot perish. In regard to that the notion of death seems to me to be irrelevant.

From his moral experience, from his faithful following of the light within, Dr. Adler has had revealed to him the kind of faith which, as he truly says, comes to all those who obediently subject themselves to their higher natures. "Act the Good," he writes, "and you will believe in it. . . . The conviction that the world is moving toward great ends of progress will come surely to him who is himself engaged in the work of progress." Not only faith, but also joy, has come to him from his obedience to the moral law. "To those, he writes, "who take part with all their heart and all their might in the struggle, there comes at last a great peace, a purified gladness." He belongs not to the "moral bondmen . . . who see the satisfactions of which morality deprives them, and the pains which it imposes, but fail to see the superior satisfaction to which obedience opens the way, and the ineffable peace that comes after the pain." He belongs to the class of "moral freemen" to whom obedience to duty is "a source of exaltation." Yet it is at this very point that his experience and faith fall short of those upon which the world's transforming religious movements have been based. "Life," he writes, "has ever seemed to me a task. It has its interludes of joy, but, on the whole, it is an arduous, often a desperately arduous, task." The completeness of the new birth, the creation within us of a new heart, which delights to do the will of our Father, is as yet untaught by the spiritual leader of the Society of Ethical Culture.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Aaron Burr Conspiracy (The): A History Largely from Original and Hitherto Unused Sources. By Walter Flavius McCaleb, A.M., Ph.D. Dodd, Mead & Co., New York. 5½×8½ in. 377 pages. $2.50, net. (Postage, 18c.)

Mr. McCaleb might, without effontery, have called his book "The True Aaron Burr." After wide research in Texan and Mexican archives not accessible to Mr. Henry Adams, and after wide and thorough study of the documents more familiar to the now classic historian of the epoch covered, Mr. McCaleb has written an account of the Burr conspiracy strikingly different from that conventionally accepted, but strikingly in harmony with itself at all points, and strikingly in harmony with the spirit of the Western frontier communities in which the conspiracy threatened to command popular support. It was not, in these communities, Mr. McCaleb maintains, the spirit of disloyalty to the Union that Burr appealed to, but an aggressive and perhaps flamboyant patriotism which demanded Anglo-Saxon expansion toward the Southwest and the emancipation of Mexican provinces from Spanish rule. Burr's apparently treasonable correspondence with the British and Spanish Ministers is explained as certainly a piece of strategy employed to secure funds for the expedition against Mexico. To the very end of his life, the author points out, Burr's deepest enthusiasm was for the emancipation of the Spanish colonies. In his extreme old age, when the Texans began their struggle for independence, Burr exclaimed, upon reading some account of it, "There! you see, I was right! I was only thirty years too soon. What was treason in me thirty years ago is patriotism now."

Adventurous Quest (An): A Story of Three Boys. By Laura Scherer Copenhaver. The Lutheran Publication Society, Philadelphia. 5×8 in. 405 pages. $1.25.

American Heroes and Heroism. By William A. Mowry, A.M., Ph.D., and Arthur May Mowry, A.M. (America's Great Men and Their Deeds.) Silver, Burdett & Co., New York. 5½×7½ in. 223 pages. 60c.

Aphorisms. By Ivan Panin. Alfred Bartlett, Boston. 3×6 in. 86 pages. 50c.

Bible Class Primers. Edited by Principal Salmond, D.D. **Jeremiah, the Prophet.** By the Rev. John Robson, D.D. Charles Scribner's Sons, New York. 4¾×5¾ in. 115 pages. 20c.

Buckeye Doctor (The): A Tale for Physicians and for Physicians' Patients. By William W. Pennell, M.D. The Grafton Press, New York. 5×8 in. 345 pages. $1.50.

Child Housekeeper (The): Simple Lessons, with Songs, Stories, and Games. By Elizabeth Colson and Anna Gansevoort Chittenden. Illustrated. A. S. Barnes & Co., New York. 5×8 in. 187 pages. $1.50, net.

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Creation of Matter or Material Elements, Evolution, and Creation. By Rev. W. Profeit, M.A. Charles Scribner's Sons, New York. 5×7½ in. 176 pages. $1, net.

This can hardly be pronounced a satisfactory treatise. Its conception of the cosmos and of animated nature suggests the idea of a machine rather than of an organism, and its conception of mind and matter is too dualistic, while its idea of God seems to be more deistic than theistic. That life was generated by chemical action is quite too much to affirm.

Divinity and Man. By W. K. Roberts. (Revised Edition.) G. P. Putnam's Sons, New York. 5½×8 in. 330 pages. $1.75.

The theosophical scheme expounded by Mr. Roberts is of great antiquity. Latin, Greek, and Oriental thinkers have left little new to add, except in ethical counsels, in which, as in this volume, the principles and practices enjoined by Christianity contribute an element that lends attractiveness to what has little else to recommend it. The radical error of this theosophy is very ancient—the essentially evil nature of "matter," a notion which modern science, by its reduction of the material to the immaterial, tends to extirpate. Human souls of divine origin, in "an endless chain of cycles of individual consciousness," go through the process of contracting taint from contact with earth, and of purifying from this to be reincarnated again after a period in "ultimate Heaven." Science smiles at the notion that every solar orb has its "allotment of base and inherently inert matter adapted to the construction of planetary satellites."

Drama of the Apocalypse in Relation to the Literary and Political Circumstances of Its Time. By Frederic Palmer. The Macmillan Co., New York. 5×7¾ in.

Mr. Palmer regards the Book of Revelation as a drama, different from but comparable to the Book of Job and the Song of Songs. It is historico-prophetic; deals with and portrays the events of the author's own time; borrows its scenery from current events, and is so far historical; but it anticipates and portrays the immediate coming of the Lord, the immediate overthrow of Rome, mother of harlots and modern Babylon, and the immediate advent of the kingdom of God in the temple of Jerusalem to be enthroned as the world capital and the mistress of a redeemed and renovated mankind. It is thus a representation, the last and also the fullest, of that political conception of a Messianic principle and a Messianic reign which Jesus Christ and, in his later Epistles, Paul disowned and which history has disproved. It is truly prophetic in that it encouraged and sustained hope in a time of darkness and despair, and foretold truly the overthrow of the physical power embodied in and typified by Rome, and the victory of the spiritual power represented in and typified by Israel; but erroneously in that it did not perceive the difference in the kinds of power, and anticipated a physical and immediate triumph for the spiritual forces of the New Jerusalem. The author did not and could not understand that Israel was to be more than conqueror; that she was to conquer by converting. Mr. Palmer draws clearly the distinction, often ignored by teachers, between images and symbols, and shows clearly that the Book of Revelation is symbolical, *not* imaginative. He does not seem to us to recognize sufficiently what we may call the dreamlike character of the book. We would classify it with dream literature, and would characterize it in a word as a dream-drama. But he makes intelligible a book which to most readers is unintelligible, and his volume, as an illustration of modern criticism, its methods and its value, deserves to stand with Professor Genung's "Epic of the Inner Life" (Book of Job) and Dr. Griffis's "Lily Among Thorns" (The Song of Songs).

English Verse: Specimens Illustrating its Principles and History. Chosen and Edited by Raymond MacDonald Alden, Ph.D. Henry Holt & Co., New York. 4½×6½ in. 459 pages. $1.25.

Esperanto (The Universal Language). The Student's Complete Text Book. Compiled by J. C. O'Connor, B.A. The Fleming H. Revell Co., New York. 4½×7 in. 175 pages. 60c., net.

This little volume may be of use to those who believe in the possibility of a universal language; it certainly contains entertainment for those who do not.

Fighting Chance (The): The Romance of an Ingénue. By Gertrude Lynch. Illustrated. The Smart Set Publishing Co., New York. 5×7¾ in. 219 pages.

General History of Commerce (A). By William Clarence Webster, Ph.D. Ginn & Co., Boston. 5×7½ in. 526 pages. $1.40.

This book supplies a distinct lack. So far as we know, its information is contained in no other single volume. It gives a general survey of the world's commercial development from the earliest times to our own, but it does much more; it attempts to interpret the history of civilization from the commercial point of view. Its most interesting chapters are naturally those which have to do with latter-day developments—such as the strides of the new German Empire in over-sea traffic, the place occupied by the British Colonies in the world's trade, and, above all, the place which expanded America is occupying. In connection with our own country, we are glad to note that the author impressively points out the possibilities of South American commerce. The work is equipped with a wealth of maps and other illustrative material, and is in every way admirably adapted either as a text-book for higher schools and colleges or as an instructive companion for the general reader.

Geography and Geology of Minnesota. By Christopher Webber Hall. Illustrated. The H. W. Wilson Co., Minneapolis. 5×7½ in. 299 pages.

Georgia and State Rights. By Ulrich Bonnell Phillips, A.M., Ph.D. Printed by the American Historical Association. Copies may be had of Ulrich B. Phillips, Madison, Wisconsin. 6×9 in. 224 pages.

God's Children: A Modern Allegory. By James Allman. Charles H. Kerr & Co., Chicago. 4½×7 in. 113 pages. 50c.

Grace of Life (The): A Series of Short Papers on Practical Religion for Busy People. By Robert Laurence Ottley. E. P. Dutton & Co., New York. 5×7 in. 229 pages. $1, net.

The author, an Anglican clergyman already favorably known in this country by his previous publications, has collected under the

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above title a series of short papers on the Christian life originally contributed to the "Churchman." They cover the whole round of private and public opportunity and duty so fully and well that their one omission is the more noticeable. The fact that the Church is commissioned to carry its Gospel through the world is briefly referred to, but the individual Christian's privilege and obligation to promote Christian missions fails to receive any adequate recognition. This is a serious defect in so good a book, and should be repaired by an additional chapter.

Hero Stories from American History: For Elementary Schools. By Albert F. Blaisdell and Francis K. Ball. Illustrated. Ginn & Co., Boston. 5½×7½ in. 259 pages. 50c. (Postage, 10c.)

Well adapted to the purpose, set forth in the preface, of serving as supplementary historical reader for public school or other pupils from twelve to fifteen years of age.

His Daughter First. By Arthur Sherburne Hardy. Houghton, Mifflin & Co., Boston. 5×8 in. 349 pages. $1.50.

Reserved for later notice.

Historical and Critical Discussion of College Admission Requirements (A). By Edwin Cornelius Broome, Ph.D. (Columbia University Contributions to Philosophy, Psychology, and Education.) The Macmillan Co., New York. 6×9¾ in. 158 pages. $1, net.

Historic Highways of America. Vol. 5. **The Old Glade (Forbes's) Road.** By Archer Butler Hulbert. Illustrated. The Arthur H. Clark Co., Cleveland. 5×7½ in. In 16 vols. Sold only in sets.

The latest volume in Mr. Hulbert's welcome series, "The Historic Highways of America," has to do with the "Old Glade" or "Forbes" Road through the "Glades" of Pennsylvania. By means of the building of this road Fort Pitt was relieved, and the highway became a distinct factor in the expansive movement which followed the Revolution.

History of the Deaconess Movement in the Christian Church. By Rev. C. Golder, Ph.D. Illustrated. Jennings & Pye, Cincinnati. 5¼×8 in. 614 pages. $1.75.

The modern revival in the last century of the female diaconate of the primitive church has attained such proportions as to make this history of its development a timely work. It began in 1836 at Kaiserswerth, Germany, and in 1849 at Pittsburg, Pa. Now there are in the United States alone a hundred and forty deaconess institutions, besides branch Homes. The Lutheran Church led in their first founding; the Methodist Church has now the largest number—ninety. The present work not only outlines the history of the movement in Continental Europe, Great Britain, and America, but goes into many details of method and management.

How to Make School Gardens: A Manual for Teachers and Pupils. By H. D. Hemenway, B.S. Illustrated. Doubleday, Page & Co., New York. 5×7½ in. 107 pages.

In the Guardianship of God. By Flora Annie Steel. The Macmillan Co., New York. 5×7½ in. 357 pages. $1.50.

This is another collection of short stories of Indian life of the type which Mrs. Steel has already made familiar to most readers of fiction. They vary decidedly in merit; that which gives the title to the book being, in our judgment, far the best. No one—not even Mr. Kipling—knows certain phases of Indian life better than does Mrs. Steel. Her literary method of expression is not always quite as clear as one could wish, but these tales, like her other short stories and novels, bring out into relief many characteristics and traits of the people of India in a dramatic way.

Introduction to the Study of Textile Design (An). By Alfred F. Barker. Illustrated. E. P. Dutton & Co., New York. 5½×9 in. 211 pages. $2.50, net.

An English work which gives with lucid illustration the main points of information which a student of textile design should master in the first two years of textile school study. Examination papers are added.

Isabella d'Este, Marchioness of Mantua, 1474-1539: A Study of the Renaissance. By Julia Cartwright (Mrs. Ady). Illustrated. In 2 vols. E. P. Dutton & Co., New York. 5½×9 in. 392 pages. $7.50, net.

Mrs. Ady's "Life of Beatrice d'Este" is perhaps her most graphic and readable book. She now gives us the story of the life of Isabella, the sister of Beatrice and wife of the Marquis of Mantua. Isabella's personality was hardly less interesting than that of her more famous sister, and the story of her life as told here is a brilliant picture of the Renaissance in Italy. At a later date we shall speak more fully of this work.

Kempton-Wace Letters (The). The Macmillan Co., New York. 5×7½ in. 256 pages. $1.50.

Reserved for later notice.

Land of Joy (The). By Ralph Henry Barbour. Doubleday, Page & Co., New York. 5×8 in. 416 pages. $1.50.

This is a readable tale of Harvard College life, with a pretty bit (two bits, in fact) of sentiment thrown in. The characters are real and likable, and both Cambridge and the old Virginia plantation are faithfully and affectionately drawn.

Law of Mental Medicine (The). By Thomson Jay Hudson, Ph.D., LL.D. A. C. McClurg & Co., Chicago. 5×7½ in. 281 pages. $1.20, net.

Reserved for later notice.

Lomai of Lenakel: A Hero of the New Hebrides. By Frank H. L. Paton, B.D. Illustrated. The Fleming H. Revell Co., New York. 5½×8½ in. 336 pages. $1.50, net.

The conflict of Christianity with heathenism in the New Hebrides has been invested with dramatic interest by the narrative of the veteran John G. Paton. The story is continued in this volume by his son, and exhibits the same courage and patience of the missionary, and the same power of his Gospel to humanize the lowest savage life.

Love of Monsieur (The). By George Gibbs. Harper & Bros., New York. 5×7½ in. 297 pages. $1.50.

Here we have a book with a hero of the good old swashbuckler type. A polished courtier, tne familiar friend of Charles of England and Louis of France, Monsieur Mornay, Vicomte de Brasac, can yet turn buccaneer, and, as Bras-de-Fer of the Saucy Sally, piratically sweep the Spanish Main. Mistress Barbara

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Clerke is a heroine worthy of such a hero. But the reader must find out for himself what the love of Monsieur was like, and the stirring adventures on land and sea that befell this strenuous pair.

Maimonides. By David Yellin and Israel Abrahams. The Jewish Publication Society of America, Philadelphia. 5×7½ in. 239 pages.

The subject of this memoir well deserves to head the contemplated series of biographies of Jewish worthies. A Spanish Jew of the twelfth century, Maimonides was the great codifier of Jewish law and custom—the second Moses of his people. As the foremost Jewish metaphysician of the Middle Age, he exercised no small influence on Christian thinkers. In fact, he is one of the world's historic characters.

Man Called Jesus (The). By John P. Kingsland. Thomas Whittaker, New York. 5×7½ in. 330 pages. $1.40, net.

This work by a devout Churchman reflects the present evidently transitional stage of thought concerning the person and work of Christ as the Saviour of men. Tennyson's lines,

> "Thou seemest human and divine;
> The highest, holiest manhood Thou,"

closely express the writer's view. It presents the character of Christ and construes his sonship to God in entirely ethical terms. At the same time it recognizes the strict unity of life, whether divine or human, and the immanence of God in man. The pre-existence of Christ as an eternal individual being is held to be incompatible with the truth of his proper humanity. The popular conception of his pre-existence is pronounced "not so much untrue to fact as a partial and inadequate statement and conception of fact." Few of the events of the life of Christ are touched upon. Two-thirds of the work is devoted to his last days, and includes a long exposition of the significance of his death, illustrating the conception of his vicarious sacrifice as a truly human experience. But it is a mistake to represent the death of Jesus as demanded by the Jewish people, or any of them but the rabble incited by Sadducean leaders. However far Mr. Kingsland deviates from traditional ideas, he is solicitous for their substance as distinct from their form, and refuses to break with it in his advance from the old toward the new.

Next Step in Evolution (The). By I. K. Funk, D.D., LL.D. The Funk & Wagnalls Co., New York. 3½×6¾ in. 107 pages. 50c., net.

This was recently published as Preface to a new edition of Croly's story, "Salathiel," based on the legend of the Wandering Jew, and is fitly reissued in this separate form. The "next step" is the evolution from the natural man of the spiritual man whose type is seen in the Christ. This evolution is "the essential coming of Christ," on the plane of spiritual comprehension, as his first coming was on the plane of the senses.

Old Testament Criticism and the Christian Church. By John Edgar McFadyen, M.A., Professor of Old Testament Literature, etc., in Knox College, Toronto. Charles Scribner's Sons, New York. 5¼×8 in. 376 pages. $1.50, net.

This volume is to be classed with Introductions to the Study of the Bible. It is judicial in temper, Christian in spirit, and scholarly in its equipment. The author neither sneers at old opinions nor vituperates new opinions. His book "has in view the man whose faith has been perplexed by current criticism, or by the rumors and representations of it. It tries to show him what that criticism is, and how it not only in no way imperils his faith, but even helps him to bridge the gulf between faith and reason." These sentences from the preface indicate the avowed purpose of the author; the volume itself carries out that purpose admirably. In general it may be said to embody the views of Professor Briggs or Professor Driver in the spirit of Professor George Adam Smith. It is constructive in its aim, cautious in its conclusions, tender in its sympathy for the anxious and the troubled. It recognizes the contradictory hypotheses of the modern school, or what the author calls "the confusions of criticism;" but it tabulates very well certain results "most surely believed by the critics:" the composite character of the historical books; the three legal codes; the enormous intellectual and spiritual significance of the exile; the value of the post-exilic period; the late date of some notable Old Testament books, *e.g.*, Jonah, Daniel, Ecclesiastes, and many of the Psalms; and the progressive nature of revelation—the truth that "God took men where they were in order to lift them *progressively* to Himself." It does not, however, to any great extent, give the results of criticism. It is a book about criticism, not a critical book about the Bible. It thus differs in its character from such volumes as Dr. Gladden's "Who Wrote the Bible?" and Lyman Abbott's "Life and Literature of the Ancient Hebrews." It believes in the necessity of criticism; regards it as an essential product of Protestantism; shows its relation to personal faith in Christ, and to theological belief in the supernatural and in inspiration; indicates the limits and methods of legitimate criticism; and exemplifies the spirit in which it should be employed. We recommend this volume to Bible students, Bible-class teachers, Young Men's Christian Association workers, and young ministers, both for the information it furnishes and for the example it affords of the spirit in which the Bible should be studied and the problems presented by modern criticism concerning the date, authorship, etc., of the different books should be investigated.

Papers of Pastor Felix (The). By Arthur John Lockhart. Jennings & Pye, Cincinnati. 5×8 in. 386 pages. $1.25.

Pauline Epistles (The): Introductory and Expository Studies. By Rev. R. D. Shaw, M.A., B.D. Charles Scribner's Sons, New York. 5½×9 in. 508 pages. $3.50, net.

Mr. Shaw's work is not a commentary, as one might suppose, but a series of introductions, giving a comprehensive view of the conditions existing in the young Christian churches to which the Apostle wrote, and outlining his dealing with them, severally. The genuineness of all his letters is strongly maintained, even of the Pastorals. The new views of the Dutch school, to which the "Encyclopædia Biblica" has given currency, in denial of the Pauline authorship of the four great epistles, are

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sharply controverted. Large space is given to the brief letter to Philemon, as showing more than any other the secret of Paul's missionary successes, and the method by which the moral conquests of Christianity were achieved. In points of historical criticism the work is strongly conservative, but with protests against seeking to ground the unity of the Church either in creeds or in ecclesiastical polity. In the latter point the author joins issue sharply with Bishop Gore.

Perkins, the Fakeer. By Edward S. Van Zile. Illustrated. The Smart Set Publishing Co., New York. 5×7½ in. 377 pages. $1, net.

Three cleverly extravagant performances on the kindred themes, psychic transposition and metempsychosis. An amusing and original book.

Perverted Proverbs: A Manual of Immorals for the Many. By Col. D. Streamer. R. H. Russell, New York. 4½×7¼ in. 47 pages. $1.

Power of God unto Salvation. (The Presbyterian Pulpit.) By Benjamin B. Warfield, D.D., LL.D. The Presbyterian Board of Publication and Sabbath-School Work. 5×7½ in. 254 pages. 75c., net.

The eight sermons in this volume were preached in the chapel of Princeton Theological Seminary. After twice reading the two which deal with the most vital themes, "The Saving Christ" and "The Leading of the Spirit," we are compelled to say that they are not sermons which theological students should adopt as models. Deeply marked, indeed, with a religious spirit, and phrased in choice language, they move in the region of the abstract to the neglect of the concrete, dealing wholly with generalities, without grip on the needs and problems of real life.

Primer on Teaching: With Special Reference to Sunday-School Work. By John Adams, M.A. Charles Scribner's Sons, New York. 3½×5¾ in. 129 pages. 20c.

Salads, Sandwiches, and Chafing-Dish Dainties. By Janet McKenzie Hill. Illustrated. (New Edition, with Additional Recipes.) Little, Brown & Co., Boston. 5×7¾ in. 230 pages. $1.50.

Samaritans (The): A Tale of To-Day. By John Alexander Steuart. The Fleming H. Revell Co., New York. 5×8 in. 405 pages. $1.50.

This story of the London slums is hardly cheerful reading; but it is an interesting and well-written book, despite the fact that the earnestness of the author's purpose at times overbalances the writer's art.

Science and Key of Life: Planetary Influences. By Alvidas. Vol. III. The Astro Publishing Co., Detroit. 6×9 in. 261 pages.

Sciences (The): A Reading Book for Children. By Edward S. Holden. Illustrated. Ginn & Co., Boston. 5½×7½ in. 224 pages. 50c.

Soul Winning Stories. By Rev. Louis Albert Banks, D.D. The American Tract Society, New York. 5×7½ in. 223 pages. $1.

Spanish in the Southwest (The). By Rosa V. Winterburn. (Eclectic School Readings.) The American Book Co., New York. 5×7½ in. 224 pages.

Temptation of Jesus (The): A Study of Our Lord's Trial in the Wilderness. By A. Morris Stewart, M.A. Andrew Melrose, London. 5½×8 in. 230 pages.

One is not quite prepared for a Scottish thinker who takes the line of thought here followed, that Satan personally confronted Jesus in his introductory temptations. Modern thought generally regards the narrative as symbolical of his mental conflict. But Mr. Stewart ventures the surprising hypothesis of a "fourth dimension" to account for a sudden bodily transportation of Jesus by Satan to the pinnacle of the temple. Aside from this reversion to ancient literalism, the practical and homiletical applications of the story of the great conflict are instructive.

Trapper "Jim." By Edwyn Sandys. Illustrated. The Macmillan Co., New York. 5×8 in. 441 pages. $1.50, net.

It would be hard to find any boy fond of outdoor life who would not rejoice to have this book. Mr. Sandys in at least one other volume has shown his intimate knowledge of hunting and natural history. Now he accomplishes a quite unusual feat—that of combining a cheerful, lively, amusing story about boys and for boys with full instruction in such subjects as trapping, fishing, shooting, camping, paddling, taxidermy, and kindred matters. Throughout he writes with such evident enjoyment of his subject that his pleasure is contagious. The book is illustrated by many pictures and diagrams. Apart from the information it gives and the story it tells, it is pervaded with a fine love of nature and particularly of animal life.

True Abraham Lincoln (The). By William Eleroy Curtis. Illustrated. The J. B. Lippincott Co., Philadelphia. 5×8 in. 409 pages. $2, net.

As interesting as an interesting subject can be made by a trained journalist and popular biographer, but not sufficiently original or penetrating to warrant the arrogant title. Washington and the American Revolution had been so systematically lifted out of the sphere of reality by successive eulogists that there was need of a "True George Washington" and a "True History of the American Revolution," but the strong lines of Lincoln's character have not been so effaced by other biographers as to justify any one in calling a new biography "The True Abraham Lincoln."

Truth and a Woman. By Anna Robeson Brown. Herbert S. Stone & Co., Chicago. 4½×7 in. 206 pages.

Victim's Triumph (The). By Josephine Zeman. G. W. Dillingham Co., New York. 5×7¾ in. 241 pages. $1.25.

Vulgarians (The). By Edgar Fawcett. Illustrated. The Smart Set Publishing Co., New York. 5×7¾ in. 213 pages. $1.

The Vulgarians are three young Westerners, two sisters and a brother, heirs to a fabulous fortune, who come East, where, after a brief and disconcerting standstill, they find themselves directed along a royal road to the inner circle of New York and Newport society. This enviable journey is accomplished through the trio's acquisition of an unerring social guide and mentor in the person of a charming young widowed member of the Four Hundred, who (for a consideration) attaches herself to their interests. What she does for them and how she does it make the burden of the novel

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Correspondence

Pennsylvania's Child Labor Laws

To the Editors of The Outlook:

Mr. Durland's well-written article in The Outlook for May 9 so states a fact as unintentionally to mislead. It is a fact, as he says, that the maximum legal day's work of a child in Pennsylvania is twelve hours; but the maximum in any week must not exceed sixty. Thus it is seen that the average is ten hours per day for six days; or, where the full daily maximum is exacted, the child may be required to work but five days out of seven. So that the child who labors in the mill is, in respect to "days off," on a footing with the child who slaves at school, except that the latter has a long vacation during the heated term.

Strength to you in your agitation for the emancipation of the child from overwork, whether in the mine, mill, or school!

The Department of Factory Inspection of Pennsylvania has the Factory Laws printed in English, Italian, Hungarian, Slavonian, and Hebrew. We have had no call for them in any other languages, but we are ready to respond should such a call come.

C. V. HARTZELL.

Southern Representation

To the Editors of The Outlook:

I am a reader of your magazine and usually approve of the position you take on public affairs, but I cannot agree with the opinion you express in your issue of May 9, in which you discuss the "Alabama Case" and take the position that Alabama's representation in Congress (and in the Electoral College) should not be reduced to conform to section two, article fourteen, of our Constitution. In a recent election it took about 47,000 votes to elect a Congressman in Minnesota, and only 7,000 in Louisiana; in other words, the vote of one man in Louisiana offsets the vote of seven men in Minnesota. This is more power than the Southern gentlemen ever dreamed of, for in 1787 they agreed that it should take five slaves to offset the vote of one man in the North; but now it takes my vote and the vote of six of my friends to equal one of the most ignorant voters in Louisiana. Do you think that a voter in the latter State should have seven times more influence in Congressional and Presidential elections than a voter in Minnesota? If so, you must ask that the minority rule and not the majority. I do not claim that we in Minnesota are any better than the men in Louisiana, but I do claim that we are just as good, and I see no reason or justice in allowing six-sevenths of our voters to be counted out in National elections. I believe that ignorant men, white or black, should not be allowed to vote, but the provisions of our Constitution should be enforced without regard to State or section.

D. D. S.

St. Paul, Minnesota.

Breathing-Places for the People

To the Editors of The Outlook:

Very soon the hot, sultry weather will be here, with all its exhausting effects, and, as is the case every year, the suffering and anguish that will have to be endured by thousands of those who are compelled to live in the crowded and congested parts of the cities will be very great. In the onward march of civilization and pressing business in all our large cities block after block, with apartment and tenement-houses, is built up with a rapidity which is almost startling, and in many cases very few spaces are left for breathing and recreation grounds. Doubtless in the poorer and congested parts of the cities there are many vacant lots that might be utilized as breathing and recreation grounds. I sincerely hope and trust that the citizens will do all in their power to urge and aid this noble cause, and by so doing much misery and suffering will be avoided. Last year the city of Chicago opened several additional small parks in various densely crowded districts, and this was much appreciated by the people.

Minneapolis, Minnesota. A. M.

The Roman Ritual

To the Editors of The Outlook:

It seems to me, a Congregational Protestant, to be regretted that Protestants in general have so vague a notion of the significance of the Roman ritual—the order of its parts, its religious contents, its symbolism, ceremonies, and vestments.

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I am sure it would be a favor to your readers, especially as the season is at hand for the visit of summer travelers to Europe, to recommend to them as an addition to their guide and reference books the "Guide in a Catholic Church for Non-Catholic Visitors," by W. L. Fox, a pocket edition published by Robert Washbourne, 18 Paternoster Row, London, and purchasable in Florence and other Italian cities, I presume. Something of the sort is nearly indispensable to Protestants who have no special preparation for intelligent observation in Catholic churches.

M.

Prohibition and Drugs

To the Editors of The Outlook:

In different issues of your paper within the past few weeks there have been printed communications which assume to show that prohibition in Vermont has greatly fostered the use of drugs and patent medicines. Two of these letters have been favored with an editorial indorsement of their claims in the heading under which they were printed.

But in proving a given effect to be due to an assumed cause, it is at least necessary to show that the effect varies as the assumed cause varies. Nothing of this sort has been even attempted in these articles, and one of the writers declares that he "knows of no present statistics anywhere showing how it may be"—*i.e.*, the comparative consumption of drugs in prohibition and license States.

Yet with the Vermont statistics alone, which we are assured have been very fully and carefully gathered, something may be shown. The prohibitory law has been very unequally enforced in that State. It has been more effective in the country than in the cities, and more effective in some cities than in others. If the claim advanced is well founded, a comparison of these different cities with one another and with the country districts ought to show that where alcoholic stimulants were more easily obtained the use of drugs was proportionately less.

It is possible that patent medicines are more used in the country than in the city under any law. People sick and ailing, living at a distance from the doctor, and with scanty incomes, may, for these reasons, be more ready to try the patent cures. The term patent medicines may also be used to cover veterinary remedies, which are, of course, largely used in the country. The effect of the law on the use of these medicines should be learned by a comparison of sales in the country districts of a prohibition State with those in an adjoining license State.

But with drugs the case is different. If their use has been greatly stimulated by prohibition, the comparisons suggested ought to show it.

Since The Outlook and its correspondents have given widespread publicity to a claim which is exceedingly important if true, and very pernicious if it is not true, is it too much to ask that the comparisons here indicated should be prepared and published? If the claim proves to be well founded, it bears against local as truly as against State prohibition, and against both in proportion to their effectiveness.

ARTHUR SMITH.

Piermont, New Hampshire.

Organized Labor and Good Government

To the Editors of The Outlook:

Things are as they are, and theorizing as to what should be does not change them. Sympathy with a cause does not transform vicious into legitimate methods, nor minimize the peril they involve, if they are perilous. What might be an organization worthy of generous sympathy may be deserving only of practical annihilation.

I am not an employer of labor, and am entering into no defense of employers; but I am an American citizen, with what I conceive to be a true American's love for his country and its laws, and it is borne in upon me with great force that the day is fast approaching when the labor union will have to be "smitten, hip and thigh;" not because it is a labor union, but because of what it has in reality come to be—a teacher of defiance to law, and a practical abettor of crime, even to murder; with force and terrorism as cardinal principles of its system.

This is strong language, but is it not true? Does organized labor recognize any law that conflicts with its wishes? Does it not invariably resist, by physical violence if need be, and too often by actual murder, all attempts to replace striking workmen? Does it not daily grow more aggressive and contemptuous

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of lawful restraint, and constantly trample under foot the right of personal liberty, that most sacred of all rights, which is the very foundation of our institutions and has always been our proudest boast? Its war on the militia alone stamps it what it is, an enemy of the State—for the forces of law and order are the State.

The individual workman is by nature a law-abiding citizen, but the union, under misguided leadership, is, in practice, a criminal conspiracy. The conditions grow worse year by year, and it is only a question of time—perhaps a very short time—when they will have to be met with whatever force is necessary to abate the evil and teach the lesson that the people—the whole people—through the powers of government, are still supreme.

You will say, perhaps, that I argue from exceptional cases; but the exceptions, if in the past they have been such, are becoming too numerous to be so rated now, and it is to be remembered that behind all the so-called peaceful settlements is the menace of disorder, ready to be called into existence if the demands are not satisfied.

If there has ever been a strike, where resistance was offered, which was wholly unaccompanied by disorder, or one in which the leaders made active efforts to suppress it, I have yet to hear of it. "Strike" and "terrorism," in the vocabulary of labor, are synonymous terms. Some organizations are slow to use extreme measures, and others are malignant beyond words, but from the highest to the lowest, the unwritten law, "Thou shalt not take thy neighbor's job," is enforced by fair means or foul. The leaven is in them all.

In your desire to be just, you have been most generous to labor, hoping, no doubt, as we have all hoped, that it would in time see the right and do it; but the day for that attitude, as I read the conditions, has gone by; to me there is a question of morals, and of public safety, which will make it essential for all patriotic men and publications to make a stand against the present form and methods of what might be a useful organization, but *is* a dangerous one.

Unionism, we all believe, will survive, but let us hope that from the wreck which is sure to come an organization will arise, based on the rights of man, which, under wise leadership, will prove a blessing and not a curse to the Nation.

ARTHUR W. ALLEN.

"Jews, Turks, Infidels, and Heretics"

To the Editors of The Outlook:

The above classification of unbelievers is to be found in one of the Good Friday collects of the Book of Common Prayer; also in the first prayer-book of Edward the Sixth, from which it was taken—that missal having adopted it from ancient liturgies. "Jews, Turks, infidels, and heretics"—words inseparable to all good churchmen from the Good Friday service; as is also the claim of those using the prayer, that they alone are "the remnant of the true Israelites"—the "one fold under one Shepherd, Jesus Christ our Lord."

"Jews, Turks, infidels, and heretics." Strange that the classification escaped the severe pruning given to the Book of Common Prayer of "the Protestant Episcopal Church in the United States of America" a few years ago. Stranger still that revolt against that classification of Jews with Turks and all the rest has only recently shown itself; the convictions of some of the younger clergy of the Episcopal Church compel them to omit it altogether, and they are willing to take the consequences, which in some dioceses means episcopal censure at least.

The third of the three collects to be used on Good Friday is as follows:

> O merciful God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, infidels, and heretics; and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and may be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

"No, I did not omit that prayer by mistake," said a clergyman last Good Friday when asked why it had not been offered. He is the rector of a strong parish in a large city—a man of broad catholicity, wide scholarship—too big a man for holding fast in any paddock of sectarianism, or for restraining from eating with publicans

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and sinners. "I shall never use it again. . . . Think of it—our classifying the Jews, his chosen people, with Turks, infidels, and heretics! Think of the Jews in this community alone; of all they do for the public good; their high ideal of citizenship; their loyalty to their religious convictions and their charity for ours; of all they are doing for our hospitals and for all our good works; and then, if you can, after asserting that they are not of the true Israel and accusing them of "ignorance, hardness of heart, and contempt of his holy word," classify them with Turks and the rest! In the day that prayer was written "Jews, Turks, infidels, and heretics" stood for what the anarchist, the thug, the most pestilential classes of any community, are in this. Why not include the Mormons, Christian Scientists, Seventh-Day Adventists, all who do not believe just as we do? Rabbi —— [giving the name of the leading Rabbi of the city] and I are close friends. I honor his high ideals, reverence his spirituality and the sincerity of his conviction that the faith of his fathers is the true faith. With him in my mind, and many others of his people, can I repeat that classification as a prayer? . . . I sat in his congregation not long since, uplifted my prayers with his, and heard nothing like a classification of Christians with Turks, infidels, and heretics. I am not sure" (this was before the Kishinev massacre) "but that that prayer has been a promoter of racial antagonism."

"But you do not omit on Good Friday the offertory for the conversion of the Jews?" I asked.

"Not yet," he replied; then, after a pause, more slowly and softly—"no, not *yet*." CHURCHMAN.

Salvini Again

To the Editors of The Outlook:

I fear your contributor, Mr. Crellin, in his article about Signor Salvini in the April Magazine Number of The Outlook, gave a little too much credence to unreliable hearsay in two or three instances. In the first column of page 817 he tells a story about an actress playing Emilia in "Othello," and represents her in a situation which cannot occur in the play. I have played Iago frequently with Signor Salvini, and am sure that such an incident is quite improbable. In the second column of the same page he makes the late Edwin Booth a victim to the Gorgon power of the Italian tragedian. Surely Mr. Crellin could not have been a witness of the accident to which he refers in such unwarrantably exaggerated terms. If so, as he professes love and respect for Mr. Booth, he should not have insulted the memory of that gentle player by printing a story invented only to ridicule. Such tales belong to the repertory of the camp-followers of the drama, who invent reminiscences upon the spurs of over-festive moments.

As a knight-commander in two orders of merit, one Italian, the other Portuguese, Salvini was sometimes addressed by those who spoke Italian as *Commendatore*, but the title has no military significance. See any Italian dictionary. I lament, in common with my serious-minded comrades, the disposition of writers to overrate the actor both as to his ability and as to his faults. JOHN MALONE.

The Players, New York City.

In reply Mr. Crellin writes us:

The incidents and assertions to which Mr. Malone takes exception will no doubt find friendly echo from my old friend John Lane, who was the Iago in the cast at the time. Salvini did or had just issued from behind the portières after the smothering of Desdemona, and did, as I said, frighten the lines of Emilia out of the consciousness of Mrs. Augusta Foster, who was playing the part. "Issued forth, licking his chops like a human tiger" is not, and was not, any stretch of metaphoric allusion. Emilia is not on the stage when Othello thrusts his head through the curtains, but she is and always has been the first one admitted to him after the murder. I loved the late and surely lamented Edwin Booth, and probably had as good cause as most other actors. Not only is my story of his apprehension of danger from the unconscious rage of Othello true, but what I, out of love, omitted could be borne out by the added witness of one who has, unhappily for my contention, passed to the same side of the stream with the noted actor himself. That Salvini was called "Il Commendatore," and had fought under Garibaldi during the Italian Revolution, history may not bear me out, but I have the confirmation from his manager, Chizzola, his interpreter and valet, and his son Alessandro, a dear friend of mine, since dead.

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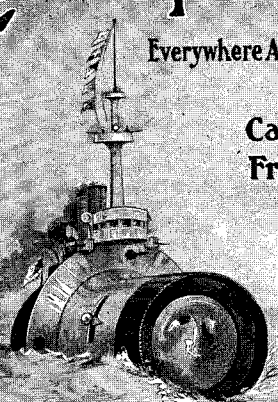

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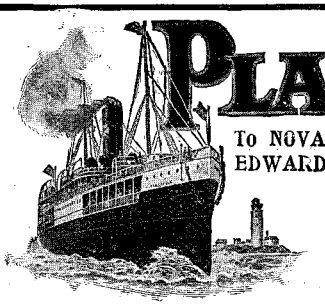

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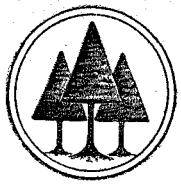
NEW HAMPSHIRE



Daily Trout

TWO thousand feet above sea-level, THE BALSAMS stands by a mountain lake that is alive with trout. Catch them if you like, eat them at any rate. A paradise for tired brain-workers.

Write for booklet with fine views of the glorious mountain scenery. Perfect relief from hay-fever.

THE BALSAMS

Dixville Notch, N. H. (White Mts.)

CHAS. H. GOULD, Manager

Open June 27 to October 5

The Odell FRANKLIN, N. H.

Handsomest and Healthiest Village in the State. **New,** with all *Modern Improvements.* Table and service exceptionally fine. Hay Fever, Malaria, and Mosquitoes unknown here. **Golf, Livery, and Music Room connected.** Send for booklet. H. J. ODELL, Prop.

THE ASQUAM 1881 1903

Open June to Oct. A high-class modern hotel, situated on picturesque height, encircled from southwest to southeast by the winding Asquam Lakes. Driving, boating, bathing, bass-fishing. Holderness, N. H.
GEO. E. JEWELL, Manager.

BELLEVUE HOUSE
INTERVALE, N. H.

Open June 1. Fine view of the mountains. New improvements include private baths, steam heat, and electric lights. A pretty booklet is sent free. J. A. BARNES' SONS.

THE IDLEWILD
WHITE MOUNTAINS, N. H.

Opens June 25th. Address Miss LOUISE CRAIG, 36 High St., Brookline, Mass.; after June 8th address **INTERVALE, N. H.**

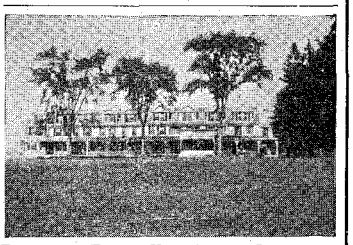
Maple Villa White Mountains, Intervale, N. H.

Delightfully situated. Modern. Noted for its excellent cuisine. Splendid lawns; attractive Pine Woods nearby. Farm and livery. Opens May 1. Write for booklet.
GEORGE E. GALE, Prop.

HIGHLAND HOUSE
Jefferson Highlands, N. H.

Open June 15th to Oct. Elevation 1,650 ft. For booklet and rates address J. L. POTTLE.

NEW HAMPSHIRE



Parsons Farm Hotel and Cottages

COLEBROOK, N. H.

In the White Mountains at the Western Gateway of the Rangeley Lakes.

Bathroom suites, sanitary plumbing.
Golf, tennis, boating, canoeing, driving.
Mrs. GEORGE PARSONS.

The Iron Mountain House
Jackson, White Mountains, N. H.

Will open June 1st. Steam heat for early and late season. Special rates for June and July. Send for booklet.
W. A. MESERVE, Prop.

MT. ADAMS HOUSE WHITE MTS.
Jefferson Highland, N. H. Highest elevation and finest situation in Jefferson. Apply for circular, JOHN W. CRAWSHAW, Prop.

LAKE SUNAPEE N. H.

BEN MERE INN
Opens June 20.
Send for illustrated booklet to S. L. THOMPSON, Proprietor, Lake Sunapee, N. H.

CHISWICK INN In heart of White Mountain region.
Unsurpassed view of White and Franconia ranges. **Pure spring water.** Address J. M. ROBINSON, Littleton, N. H.

THE GRAND
At Beautiful Mont Vernon, N. H.

The ideal summer home Hotel in the ideal spot. 1,100 feet elevation. Magnificent scenery. Purest air and water; adjoins charming village and beautiful golf course. Every out and indoor amusement and comfort; pine woods, etc. The finest arranged Hotel you ever saw. 400 feet piazzas. Excellent cuisine. Moderate rates. Accommodates 200. No bar. Send for beautiful booklet.
GEO. E. BATES, Owner and Propr.

Summit Farm House New Boston N. H.

One of the finest, healthiest locations in the State; 1,200 feet elevation; 125-foot piazza. Terms, $6 to $7. S. L. MARDEN.

WHITE MOUNTAINS

The Kearsarge

NORTH CONWAY, N. H.

Will open June 20. Suites with private bath; perfect drainage; golf, tennis, orchestra.

A. I. CREAMER, Manager

New York Office, 3 Park Place

EDGEWOOD COTTAGE, White Mountains, North Conway, N. H. A charming summer home at moderate rates. Open June 1st to Nov. 1st. Geo. F. Wolcott.

NEW HOTEL RANDALL
White Mts., North Conway, N. H.

Opens June 25. Every modern improvement. Suites with bath; golf; fine driving; rates reasonable. Table notably excellent. Handsome booklet free. H. H. RANDALL, North Conway, N. H.

NEW HAMPSHIRE

"These Precious Isles set in a Silver Sea"

ISLES OF SHOALS

"Isles of Health"

The Appledore

AND

The Oceanic

These famous hotels, situated 10 miles off the coast of New Hampshire, have long been known as the coolest summer resorts in New England. Three mails daily. Fine steamboat connections at Portsmouth with all trains from New York, Boston, and the East. Write for illustrated booklets to

LAIGHTON BROS. & RAMSDELL
Isles of Shoals, Portsmouth, N. H.

WHITE MOUNTAINS, N. H.
A Standard Resort Hotel
PROFILE HOUSE and 19 COTTAGES

Conducted with reference to an unexcelled clientage and refinement. GOLF, TENNIS, and all popular amusements. Address C. H. GREENLEAF, President.

FLUME HOUSE

Five miles from Profile (same ownership). Beautifully situated near many points of interest. Open June 10 to Oct. 10. S. R. ELLIOTT, Mgr.

Ocean Wave House
(200 feet from ocean)
RYE NORTH BEACH, N. H
Send for booklet. H. E. PUTNAM.

Pine Grove Springs Hotel
SPOFFORD, N. H.
June 15th to October 1st

The Ideal Resort for Health, Rest, and Pleasure. Situated in pine forest on banks of beautiful Lake Spofford, 1,100 feet above sea. Rooms singly or en suite, with or without baths. Celebrated Spring Water. Unlimited amusements. Fine drives, Music, Golf. Moderate rates. Illustrated booklets.
ATKINS & MESSER, Mgrs.
Address Florence, Mass., until June 1st.

The Walpole Inn
WALPOLE, N. H.

New house, all modern conveniences. Golf, Tennis, Swimming Pool.
Mrs. M. F. HITCHINGS, Lessee

The New Weirs
WEIRS, N. H.
Lake Winnipesaukee

Situated on a high bluff overlooking the most beautiful of lakes and entirely surrounded by the majestic White Mountains. Boating, bathing, fishing, billiards, fine drives, tennis, and an excellent orchestra. Accommodations for 250; many rooms en suite with private bath. Write for booklet and rates. Opens June 15.

H. R. SHARES, Prop.

Winter—The New Rockledge
Rockledge, Fla.

PRIVATE COUNTRY HOUSE

in a beautiful part of New Hampshire will receive a few paying guests for the summer. A refined home with everything first-class. References exchanged. No. 5,027, The Outlook.

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